

A PLAN FOR YOUTH

The day is nigh when we shall see
The sun again, and in its blaze
The bright battalions of youth
March out in a triumphal haze
To lead us back to sanity.

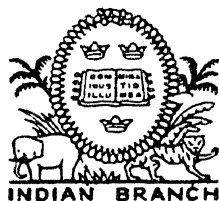
ANTHONY STRACHEY

A Plan
for
YOUTH

A Handbook of Youth Organization
for INDIA and PAKISTAN

by
W. COWLEY

Formerly Provincial Youth Organizer, Punjab



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DEDICATED TO THE YOUTH OF INDIA AND PAKISTAN

You are the lands I love, the gay
Bright freedom of youth, founding a new nation,
Proud in beauty and knowledge, eager to fashion
Your own life, and cast all shackles away.

Bonds of long centuries, the triple chains
Of custom, convention, ignorance—all
Will burst apart at Youth's strong trumpet call.
Stand true ! Your new star rises—the old star wanes.

Comrades, I take your hands, for ours a fight
Not of this one land, but of all the world,
And Youth's defiant flag shall not be furled
Until it turns this darkness into light.

Let our ideals be pure, and let the pace
Not slacken, nor the torch of faith grow dim;
Hold on—the track is neither hard nor grim
If we but wear a smile upon our face !

Ours is the future ! Who shall say us nay?
No blind old men with folly in their hearts
Which they think wisdom; their dull night depart
And ours the brilliant promise of the day !

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PREFACE

INDIA and Pakistan today are full of plans. Political plans and economic plans. Bombay plans, Government plans, and people's plans. Here is a plan for Youth. The Sargent Report includes a suggestion for a 'Youth Movement', but is rather vague about what that really means. I have tried to fill the gap, to show how a 'Youth Movement', or rather a Youth Service comprising many movements, can be built up. Youth Welfare has been grossly neglected in India and Pakistan. Now that National Governments have come into power, it is to be hoped that amongst other great problems they will give their early attention to this.

The aim of this book is to show our students what they are missing which their comrades in other countries enjoy, to rouse a desire for camping and adventure, and to show how that desire can be cheaply satisfied. Volumes have been written on each of the several chapters of this book, which obviously cannot claim to be exhaustive. A bibliography is supplied at the end of each chapter for more detailed reading.

I am grateful for advice and suggestions to Messrs Henry Lall, Mohd. Latif, Sita Ram and Qureshi; and to my wife—all boon companions in many a camp and trek. Since the completion of the book my wife has gone alone on the last long trek of all, but to her inspiration more than to anything else the book is due. W. COWLEY

PUBLISHER'S NOTE

A Plan for Youth was written before Mr Cowley left India in 1947. Unavoidable circumstances have delayed its publication, but even under present conditions the facts referred to, the conclusions drawn and the substance of the book in general remain true. For his assistance in bringing the book up-to-date the Oxford University Press is indebted to Mr Henry Lall, Secretary of the Punjab University Sports Tournament Committee, Lahore.

CHAPTER I

YOUTH IN THE NEW WORLD

'By Education I mean an all round education of the child in body, mind and spirit.'

'True education is that which draws out and stimulates the spiritual, intellectual and physical faculties of the children.' (Mahatma Gandhi)

THIS is the age of youth. For the last twenty years there has been, throughout the world, a new interest in education and the training of youth. Hitler did not invent youth movements—he merely mis-used them. The ancient Greeks had their own system of education and of sports for young men and women. It is from the Greeks that we derive our modern Olympics. The forests of our ancient lands provided ideal places for early Oriental philosophers and educationists to give their teaching in the open air. The Yogis had (and have) a scientific system of physical training that can compete with any modern system. Unfortunately, in later times most adults thought of youth as a stage to be got through as quickly as possible rather than as a time of great promise. In 1844, however, a young man of 22 founded the Y.M.C.A. in England, and the Y.W.C.A. followed. These two Associations have founded clubs for young people in towns all over the world, where members find facilities for

recreational and social fellowship, based on Christian democratic principles. The Boys' Brigade, founded in 1883, provided training in first aid, social service, drill and physical fitness for boys under eighteen. In 1907 Baden-Powell started the Boy Scouts, a movement which more than anything else led to a revolution in the system of education and in the general attitude towards children.

After the first Great War a quickening social conscience led to a new concern for youth welfare, but only with the outbreak of a greater war were youth's needs more actively recognized by governments. By then, Germany and Italy had demonstrated the power of a trained and disciplined youth movement. It was the German youth, trained in the fateful years of 1926-39, which very nearly conquered the world. The Axis countries have shown what a ruthlessly dangerous weapon an organized youth movement can be. No government can now afford to limit its interest in the training of youth to school hours and to the ordinary school curriculum. To do so would be to ignore a tremendous potential force which, with the wrong ideas and training, might be a very grave danger, and with the right ones an overwhelming asset.

Many people believe that, because youth can be dangerous, because a youth movement might fall into the wrong hands or under the control of an evil government, youth organization is dangerous.

They are wrong. The lack of organization is far more dangerous, for then young people will tend to flock round any fanatical banner that is raised. The Hitler youth movement was wrong because it was a single regimented movement with wrong ideals. Its members were taught to be loyal, courageous, hardy and efficient but they were not allowed to think for themselves or to undertake responsibility for their actions. They thus became a destructive menace to themselves and to the world at large, instead of an inspiration for good. The organization of young people trained in the highest ideals of world citizenship and brotherhood could be as great a benefit to the world as the Nazi system has been a curse.

It cannot be doubted that true education is not only a training of the mind but a training of the whole man in body, mind, character and spirit. Why cannot the schools and the educational system provide all the training and organization that is necessary? Schools can and should provide a great deal of this training. Most countries have come to realize that their educational systems, though perhaps adequate for the child's academic training, have neglected the equally important sides of physical and recreational training. Organized games and school clubs have done something to fill the gap, but more is necessary, particularly for those who have left school and entered employment. In America, with its advanced educational

system, the school programme contains much more than the ordinary academic subjects ; but even there Scouting, 4-H Clubs and other voluntary leisure-time activities are very highly organized. In England, also comparatively advanced, with an expenditure of £3 (Rs 40/-) per head per annum on primary education alone, a need has long been felt for supplementing the work of the schools by leisure-time training, particularly for those boys and girls who leave school at fourteen and go straight into employment. Lately a sum of over a million pounds a year has been spent by the Central Government and by local government authorities on grants in aid of youth organizations. A Youth Advisory Council has been appointed, and a special Youth Branch started at the Board of Education.

The Youth Advisory Council is composed of representatives of the leading voluntary youth organizations, the Churches, Industry, the Trade Unions and other bodies. This Council advises the Government on all questions of policy. The Board of Education has been charged by the Government with direct responsibility for youth welfare, and its Youth Branch administers grants-in-aid. A Board of Education circular on 'The Service of Youth', issued on 27 November 1939, is worth quoting here at length:—

'The social and physical development of boys and girls between the ages of 14 and 20, who have

ceased full-time education, has for long been neglected in this country. In spite of the efforts of local education authorities and voluntary organizations, provision has always fallen short of the need, and today considerably less than half of these boys and girls belong to any organization. In some parts of the country, clubs and other facilities for social and physical recreation are almost non-existent. War emphasizes this defect in our social services; today the black-out, the strain of war and the disorganization of family life have created conditions which constitute a serious menace to youth. The Government are determined to prevent the recurrence during this war of the social problem which arose during the last.

They have accordingly decided that the Board of Education shall undertake a direct responsibility for youth welfare. A National Youth Committee has been appointed to advise the President of the Board and a special branch of the Board has been organized to administer grants for the maintenance and development of facilities. The Committee includes members of local education authorities and voluntary organizations and also others competent to speak on behalf of industry, medicine and physical training. The purpose of this Committee will be to provide central guidance and leadership to the movement throughout the country.

But the problem goes deeper; it challenges our whole sense of social responsibility. Now, as never before, there is a call for the close association of local education authorities and voluntary bodies in full partnership in a common enterprise: nor need this entail any loss of prestige or individuality on either side. The Board of Education have made

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Why should not such youth services be available in India and Pakistan? Here the annual expenditure per head on education is about eight annas. The average boy leaves school at twelve or even before. The need for leisure-time activities and post-school training is therefore far greater than in any European country. Yet in these countries youth welfare has been gravely neglected. Apart from Scouting, there are few voluntary youth organizations of the kind met in other countries. The call of the open air, of climbing and camping, is felt by only a very tiny fraction of young people. Few even of these can afford to answer the call, for no cheap facilities whatsoever exist for giving them the chance of a full life in ennobling surroundings.

There are very few facilities for physical recreation or leisure-time activities in town or village. In some rural areas there is still no primary education. Even in the most prosperous and advanced areas little or no attempt has been made at the organization of any leisure-time activity outside the schools. What appeal has been made for improvement of rural conditions and agricultural production has been directed solely at adults. For them changing of old ideas and the giving up of old prejudices is very difficult. With youth it is easy. The necessity of increasing agricultural production through new and improved methods of agriculture is universally accepted, but unless an appeal is made to the younger members of the agricultural

community the process of improvement will be slow.

Students in colleges are probably more fortunate in their recreational facilities in a narrow sense than most other classes of the community, but even for them, compared with other countries facilities are inadequate. Perhaps therefore we cannot blame students for not helping other less fortunate classes still more. In England there is scarcely a college without a club or mission in some poor quarter of a great city where its students give both financial and personal help in providing amongst other amenities recreational facilities for poor children. Several Lahore colleges have done, and still do, social service of this kind, but much more is possible. Only if our educated young men play their part as leaders can a youth movement be successful.

This is also, surely, a movement worthy of the utmost generosity both from the Government and from private persons. Is it too much to hope that some of the wealthier sons of India and Pakistan will take the welfare of their youth to heart? Youth clubs are of more benefit than *gaushalas*, perhaps more than hospitals, since they will prevent what hospitals can only attempt to cure. A great deal of juvenile and other crime is the result of idleness and the eruption of youthful energies which have no lawful outlet. A little money spent on youth work in towns and villages would save many times that sum spent on police and magistrates.

Some organizations are therefore essential in India and Pakistan. The Punjab had already made a start, before the partition, in appointing a Provincial Youth Organizer and making grants for Scouting, Young Farmers' Clubs, Students' Camps and Physical Training. The U. P. Government has also started a movement for physical training and games in villages. The Boy Scouts Association and the Hindustan Scouts Association have been at work for many years. The Y.M.C.A. has branches throughout India and Pakistan and there are other societies and organizations interested in youth work. What is required is a very great expansion of the work of these movements, and the creation of others. A central youth advisory council must be formed which should include representatives from similar councils in each province. Provincial youth councils, though they might have the Director of Public Instruction as chairman, should be composed of active workers in the cause of youth and not merely of departmental heads. Funds should be placed at the disposal of these councils, who should appoint trained youth organizers and through them help and co-ordinate the work of existing organizations and start others for which there is need. The remaining chapters of this book will give some idea of the kind of organizations which are necessary and what has actually been done in the Punjab, but other provinces may need different plans more suited to their own re-

quirements. Certain principles, however, should be clearly enunciated.

1. Though the Central Governments and the Provincial Governments must provide a large part of the funds required, there must be no question of official control or interference in the work of the youth organizations.

2. The aim of all organizations must be the provision of opportunities for physical training, character training, social recreation and service to the community, not only to those at school or college but also to those who have left or have never attended such institutions.

3. The youth service must not, however, be considered as merely filling the gaps left by an inadequate educational system. Indeed, as full-time education improves, the need and demand for a youth service will grow.

4. No element of compulsion must be brought into the youth service, for the essential difference of the youth service from formal education is that it is voluntary and recreational. Leisure-time activities may, and indeed should, be educative in the widest sense but they must be freely chosen. Our object is to make each individual an active contribution to a free society. Young people must be free to decide how their leisure should be used.

5. In order to persuade young people to join the youth service we must make that service as attractive as possible. A wide variety of interests

must be provided so that individual tastes have ample opportunity for development.

6. There must be no mere copying of organizations in England, America or other countries. The aim should be a National Youth Service in the best sense of the word.

7. The international aspect must not be forgotten, however. Youth is a worldwide brotherhood and every opportunity should be taken of meeting and corresponding with youth organizations in other countries, and of using cheap travel facilities to hold international youth camps and youth rallies.

8. Most important of all, no movement should be included which is communal or political in character. Distinctions of party or creed must not be allowed to creep into youth organizations.

9. No youth organization must become an end in itself. As one part of the general pattern of society, it must lead on to the wider adult life of the whole country. The lessons taught by any youth organization, whatever its precise activity, are tolerance, co-operation, free decision and joint responsibility. The collective discipline of the group grows from the individual self discipline of each member, and is willingly accepted by him. Through each member playing an active part in the group he will learn that the ready participation of every member is necessary for the success of human society as a whole.

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CHAPTER II

PHYSICAL RECREATION

‘Mens sana in corpore sano’
‘A healthy mind in a healthy body’

THE proper exercise of the body as the tabernacle of the human spirit has been acknowledged since the days of Plato and Aristotle as necessary for the full development not only of physical but also of mental powers. In India the *yogis* have gone even further in connecting the physical control and culture of the body with the attainment of spiritual power.

The importance of physical fitness in modern life has been increasingly recognized of recent years. The Physical Training (P.T.) and school drill of twenty years ago gave place to ‘Physical Education’ when it was realized that the aim was not a mere building of muscles but the concurrent development of healthy physique, alert intelligence and sound character—qualities which are in a high degree inter-dependent. The term usually employed now is ‘Physical Recreation’, because it has been realized that the ways of achieving physical fitness are many and various. Apart from ‘Keep-fit’ exercises and gymnastics, camping, games, climbing, dancing, swimming, cycling, and walking should all be included in the scope of physical recreation.

Physical training is the purely physical activities side of this subject which includes formal and informal exercises in or outside a gymnasium, and minor group games.

Physical education is physical training plus medical supervision, corrective exercises, instruction in hygiene and the general principles of physical activity and its reaction on the body and mind of man.

Physical recreation is physical education plus all the social, physical and mental activities that are necessary or desirable to fill up the spare moments and holidays that should be used to re-create man, to give him a longer, happier, fuller, more useful and efficient life.

By their very nature youth organizations are particularly concerned with physical recreation in its wider sense. In order to co-ordinate the physical side of the activities of youth organizations and to further physical recreation in every way, a Central Council of Physical Recreation was set up in England in 1935. During the war the importance of the work of this council has grown rapidly. The council employs over seventy highly-trained physical representatives working in fixed areas all over England, usually one man and one woman. These representatives are responsible for such a variety of activities as organizing youth rallies, games clubs, physical training demonstrations, village keep-fit meetings and games leagues, dance festivals, rambling clubs and physical training for

the employees of particular firms. Many industrial and business concerns have shown great interest in the physical welfare of their employees and have placed facilities at their disposal for physical recreation.

In Russia the state has paid a great deal of attention to physical recreation. Before the war there were nine Sports Universities and fifty other training institutions turning out 10,000 instructors yearly. There were over 6,000 physicians specialized in sports, and thousands of athletic clubs, gymnasia, and 'Parks of Culture and Rest'. Sweden and Finland have been outstanding for physical culture.

It is high time that more mills, factories and other industrial and business firms in India made arrangements for physical recreation for their employees. An example might be set by Government offices and departments. There should be a games club at each district headquarters for the low paid clerks and chaprasis as well as for more highly paid officials. In Delhi, Lahore, Bombay, and other provincial capitals the civil secretariat should be able to put first-class football, cricket, and hockey teams into the field. Life in India and Pakistan tends to be too departmentalized. Once they leave college many young men bid farewell to sports and games, not realizing that they can be carried into office and workshop.

In any comparison of health, physical fitness and

efficiency India and Pakistan stand very low indeed in the international scale. There is a staggeringly high rate of infant mortality ; a huge figure of mortality from low vitality, fevers and other preventable causes; a complete ignorance of the elementary laws of health, hygiene and sanitation; an almost equal blankness about the necessity and value of physical exercise and recreation; and a shamefully low average expectation of life. The need for a proper organization of physical recreation is a very pressing one indeed.

Some work of course is already being done. There are University tournaments and Olympic tournaments. The U. P. has a Council for Physical Culture. There is great need, however, for a better co-ordination of activities by the formation of a Central Council for Physical Recreation with provincial branches. All workers in the sphere of physical recreation should receive thorough training, though as yet the opportunities for such training are few. There is the Y.M.C.A. Physical Education College at Madras, a Government Physical Training College for Women in Calcutta, and one or two other smaller colleges. The Punjab College of Physical Education and Scouting at Walton P.O., Lahore was started in 1939, but was lent to the Air Force during the war. More such institutions throughout India and Pakistan will be necessary if we are to achieve an adequate standard. There must be fully-trained experts in every middle

school, high school and college, and in every large industrial concern in the country, apart from local and provincial organizing staff. In the colleges of the Punjab University physical education is being tackled through a compulsory scheme, but in most of our educational institutions the results of this beneficent work suffer from a lack of proper appreciation and support from the authorities concerned, from too low a standard of pay, prospects and status for the directors or instructors, and from too little or no supervision, inspection and co-ordination. If national health and fitness are desirable, then physical recreation must be tackled properly and thoroughly, and then only will it yield essential dividends in health, happiness and efficiency.

Play is a fundamental instinct throughout the animal world, but it has been left to human beings, particularly in eastern countries, to forget that physical activity not only means growth and development for infants and young folk, but is also extremely necessary in middle and old age. In fact it defers and lengthens both these stages. It is not commonly known that the human body has in it more than two hundred pairs of muscles, and that in the ordinary acts of a cultured and civilized life—in sitting, standing, walking etc.—only about fifty pairs of these muscles are brought into use. The remaining one hundred and fifty pairs are hardly used at all, and therefore deteriorate and atrophy. This

is essentially true of urban people, but less so of the rural population. It must be remembered that life is activity, and activity life, and the cessation of activity means death. The new born child sleeps for about twenty hours, and for the remaining four hours howls to develop its lungs, and moves its arms, legs and body ceaselessly. This is nature's method of causing growth and development. When a child lies still and listless there is something wrong with it, and the doctor must be called to enliven it. By the same token, when grown-up people are too still or sedentary there is or soon will be something wrong with them, and the physical director must be called in. The vital organs and the muscles of the human animal are intended by nature for much more physical activity than is ordinarily indulged in and it is not possible to flout nature, and get the better of it. With nature, we have just reward. Against nature, there is only retribution and lamentation.

Physical recreation will only come into its own when there is a national consciousness about it. It must be preached from every corner and housetop, in and out of season, to both sexes, of all ages. It must also be made compulsory in all educational institutions, so that in course of time it forms a national background, against which all will live and work. It must become a habit like eating, sleeping and working. Every child must be taught something about his own body—how it is construct-

ed, and how it functions; what is good for it, and what is bad for it; and how to keep it in good order in good surroundings. Disease and debility are taken as a matter of course in India, because practically nothing is known of the Art of Living, singly or collectively. Yet this art can be taught so easily if the state realizes the need and bestirs itself. Before passing out of school, it should be made compulsory for every child to learn first aid, and pass the St John's Ambulance test. This will give every young person a working knowledge of the human machine, and will enable thousands of people to save other thousands of folk, who die each year from preventable causes like poisoning, snake bite, accidents, drowning etc.

Another important aspect of hygiene is corrective or remedial work in the gymnasium and hospital or both. There must be constant physico-medical inspection and supervision, and in the follow-up work all removable defects of posture, gait, speech, functions, organs, etc., must be set right.

Along with the hygienic background, compulsory games and sports and other physical activities like walking, cycling, dancing, hiking, trekking, camping and mountaineering must be introduced, and students allowed to choose one or more items which they like best—remembering that those physical activities are the most beneficial which are most pleasing, and that play must be full of fun and interest, and not become work or drudgery.

Another fact which must be remembered and allowed for in planning recreation is that whereas the student and office or shop worker requires recreation of the physical activity type, the rural worker and factory hand requires recreation of the opposite kind, more sedative and mentally calming and relaxing. Play or recreation must be opposite to the type of work done generally, and then only is it recreative.

It is common knowledge throughout the world now that a people or race can turn their country into any way of life provided that they start with their young and direct their activities. Youth is the key of the new world and it is with youth and through youth that the future lies. But recreation is just as important for adults, and they must be provided for at all ages and in all walks of life, if national fitness is ever to be achieved.

One more aspect of physical recreation, or rather of games and sports and a few other physical activities, that must be remembered and accentuated, is that the playground is the centre where the best personal character and social qualities are taught and learned. Play must be properly organized and supervised otherwise it may develop the lying, cheating, self-centred bully. Under proper conditions it develops, much more and better than any other phase of life, the sportsman and gentleman, the man who is unselfish, honest, co-operative, tolerant, generous, self-controlled and disciplined.

A new and better world can only be made with and through such people, and therefore the opportunities before physical recreation, properly organized, conducted and supervised, are almost without limit.

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CHAPTER III

SCOUTING

'Thou hast made me known to friends whom I knew not. Thou hast given me seats in homes not my own. Thou hast brought the distant near and made a brother of the stranger.'

(Gitanjali)

'Good citizenship means a willingness to serve the community in which we live and to make ourselves efficient for such service.'

SCOUTING has been perhaps one of the greatest movements of our time, and Lord Baden-Powell one of the greatest men. The publication of *Scouting for Boys* in 1908 opened up the paths of the pioneer to the youth of the world. This was the authentic call to adventure. All over England boys banded themselves together in patrols and troops and sought eagerly for a scoutmaster to lead them. The Great War proved their worth, for 150,000 scouts served, and eleven V.C.s were won. The movement had spread to other countries too, and by 1922 the international membership was over a million. In the years that followed, International Jamborees were held in England, Holland and Hungary where scouts from almost every country in the world took part. The practical effect of scouting as an international brotherhood for world peace was certainly greater than

anything that happened at Geneva. By 1939 the international membership was 3,305,149. It is significant that Nazi and Fascist Directors allowed no scouting in their countries, and that it was the first movement to be proscribed in any country they overran. Nevertheless, even during the dreary and dangerous days of occupation, scouting in France, Belgium, Holland and Luxembourg not only kept on but grew in numbers as an underground movement, often the centre and core of the resistance movement, and scouts were the first to greet and guide the liberating armies. In July 1939 there were 17,000 scouts in Belgium. In July 1944 after four years of German occupation there were 44,000. In Holland Rover Scout Jan Van Hoof saved the bridge of Nijmegen. Robert Schaffner, Commissioner for North Luxembourg was sent to Buchenwald for the part he and his scouts played in getting prisoners out of Germany, distributing arms, and conducting sabotage. He started a troop in the concentration camp, and survived torture and beatings to be made Mayor of his liberated city. Before the war there were several Scout Associations in France, but they have been welded together by common suffering and common achievement, and with the peace a unified federation has been established under one Chief Scout.

The part played by scouts everywhere has been outstanding. In Civil Defence, in scrap collection, and in the armed forces, they have distinguished

themselves. Eighteen V.C.s, several George Crosses, and innumerable other decorations have been won. The scouts of India and Pakistan also have distinguished themselves and lived up to their traditions. The relief work of the Punjab scouts after the Quetta earthquake, and the social service rendered by scouts at great fairs, in floods, epidemics, and other emergencies, are part of the history and tradition of world scouting.

In scouting it is the interests of the boy alone which must count. This is the main reason for the phenomenal success of scouting as a movement. For the first time the boy's point of view was considered, and through the patrol system responsibility and opportunities for leadership were given to the boys themselves. Discipline was not imposed from outside but was drawn out of the boys through a process of character building. Citizenship was taught through adventure, and resourcefulness and self-reliance were made a game. In the patrol system with its reliance on boy leaders, the gang spirit was canalized and turned to good account. Dean Russell of Columbia University wrote many years ago:—

‘I declare the Boy Scout Movement to be the most significant educational contribution of our time. The naturalist may praise it for its success in putting the boy close to ‘nature’s heart; the moralist for its splendid code of ethics; the hygienist for its methods of physical training; the parent for its

ability to keep the boy out of mischief; but from the stand-point of the educator, it has marvellous potency for converting the restless, irresponsible, self-centred boy into the straight-forward, dependable helpful young citizen. To the boy who will give himself to it, there is plenty of work that looks like play, standards of excellence which he can appreciate, rules of conduct which he must obey, positions of responsibility which he may occupy as soon as he qualifies himself; in a word a programme that appeals to a boy's instincts, and a method adapted to a boy's nature.'

Scouting can make as great a contribution to India and Pakistan internally as to the world internationally. What Baden-Powell wrote to Rabin-dranath Tagore in 1921 is still true:—

'Scouting has overrun the borders of country, class and creed, and is already establishing itself as a brotherhood among the youth in every nation on the basis of their common membership of the human family. Its aim is happy efficiency for the service of others. Its handbook is mainly the Book of Nature.'

The ten scout laws can be found, in not very different words, in the sacred books of Hindus, Muslims and Sikhs. What are those laws? Those of the All-India and Pakistan Associations are:—

A Scout's honour is to be trusted.

A Scout is loyal to his country and its constitution, his officers, his parents, employers, and to those under him.

A Scout's duty is to be useful and to help others.

A Scout is a friend to all, and a brother to every other Scout, no matter to what country, class, or creed the other belongs.

A Scout is courteous.

A Scout is a friend to animals.

A Scout obeys orders of his parents, Patrol Leader or Scoutmaster, without question.

A Scout smiles and whistles under all difficulties.

A Scout is thrifty.

A Scout is clean in thought, word, and deed.

Most important of all the scout laws for India and Pakistan, as for the world, is the fourth law, the cornerstone of scouting. 'A Scout is a friend to all, and a brother to every other Scout, no matter to what country, class, or creed the other belongs.' In scout camps, Muslim, Sikh, Hindu, Christian and Jew share the same tent, the same food, and the same fellowship. Here is a wonderful example for older people to follow, for how can India or Pakistan be great till religious and caste distinctions are forgotten, and man can eat with man as a brother?

From a more material point of view, the scout second and first class tests help a scout to carry out the third law—'to be useful and to help others'. A second class scout has to know a certain amount

of pioneering, axemanship, signalling, first aid, fire-lighting, cooking, and tracking. There is no better way of training the observation than through tracking. At a recent first class scouts camp in the Punjab scouts were able to trace some stolen sugar by following the thieves' tracks for several miles. A first class scout has to have much more advanced knowledge of the above subjects, and of some extra ones such as mapping. The most important test is a real adventure. Alone or with one other scout he must make a journey of at least ten miles carrying all his own camp equipment and mapping the route, and must camp for the night and cook his own meals.

In addition there are badges such as Ambulance-man, Fireman, Pathfinder, Interpreter, and Public Healthman, which encourage a boy to be of real service to his country and to others. There are also many more general badges for proficiency in leather-work, basket-making, engineering, metal work and carpentry, which interest him in useful hobbies and might be useful in starting cottage industries, whilst the Naturalist, Stalker, Starman and Bird Warden's badges open up the fascinating realm of nature study for him. Another group—Gardener, Farmer, Dairyman, Poultry-keeper, Bee-man, Forester—are rural badges of real value in countries whose future greatness will depend basically on the improvement of their agriculture and the conservation of their forests.

One main reason for the success of scouting is that it provides a gradual form of training for different age-groups. From seven to eleven the young boy can be a wolf cub, from eleven to fifteen a scout, from fifteen to eighteen a senior scout, and from eighteen upwards a rover scout. In cubbing the accent is on the imagination, make-believe, and play-acting; in scouting it is on woodcraft and adventure; in roving it is on service for others. But service and adventure are present through all three.

For the scouter, whether cubmaster, scoutmaster, rover leader or commissioner, the Wood Badge course, partly theoretical and partly practical, provides a magnificent system of training. The ten days' practical course of intensive training in camp might well be adapted by other organizations as one of the finest methods of producing and testing leaders. More than one old scouter has owed his life in this last war to Wood Badge training!

Of the pre-partitioned All-India Boy Scouts Association's 396,570 scouts, 104,049 were in the Punjab. The Punjab Association had at Montmorency Park, near Lahore, what must have been one of the finest youth centres in the East, complete with swimming bath, gymnasium, a college of physical education and scouting with accommodation for 100 students, and 45 acres of playing fields. At Tara Devi, near Simla, it had one of the most

beautiful camping and training grounds in the world.

In recent years an intensive programme of training had been followed. A Circuit Organizer, corresponding to the Field Commissioner of English scouting, with one assistant, had been appointed for each of the five divisions of the undivided Punjab, in addition to a Headquarters' Training staff (Honorary Provincial Secretary and Organizing Commissioner, Assistant Provincial Commissioner for Training, and four Headquarters Assistants). In addition to scoutmasters' training camps, camps of from 200 to 300 boys had been held in each district at least once a year with the aim of training patrol leaders. The expenses of these have been met one-third by the troops and the local Association, two-thirds by Provincial Headquarters from special Government grants. Government grants are at present as follows:—

| | | | |
|--|-----|----|--------|
| Headquarters organization | ... | Rs | 10,000 |
| Training camps | ... | „ | 79,000 |
| Circuit organizers grant | ... | „ | 40,000 |
| Grant-in-aid for uniforms for poor scouts | ... | „ | 15,000 |

During the war the Association's headquarters at Montmorency Park had been leased to the Air Force, and the rent of Rs 48,000 a year received for this had also been used to finance the develop-

ment of scout training in the province. In scouting, quality is far more important than quantity and though the numbers have altered very little since 1942, the standard of training has undoubtedly risen. Nevertheless, even in the old Punjab scouting had a great many shortcomings, some of which, at least, are probably true of the whole of India and Pakistan and of all movements. They must be remedied if the full value of scouting is to be realized and scouting is to play a proper part in training the youth of new India.

The chief defect almost everywhere is that scouting is practically confined to schools. In England and America there are more independent troops than there are school troops. Many troops are attached to churches or other institutions. Many more were started years ago by enthusiastic scoutmasters; they built their own scout hut, and have carried on independently ever since. In these countries it is true that there are few social nuclei round which a scout troop can be built. One would hardly expect a scout troop to be attached to a mosque or a temple. There would appear to be a lack of real public-spirited interest in youth work and of individuals with a desire and ability to lead youth. The result of confining scouting to the schools is that too many scoutmasters are schoolmasters, who look at scouting merely as an extra school subject which robs them of some of their spare time. They therefore do as little as they can

and scouting becomes merely the wearing of a uniform and parading whenever an inspecting officer comes to the school. How far this is removed from the real spirit of scouting, which is the spirit of adventure!

Another common fault is for scouting to be left to the drillmaster, the P.T.I., not, as he should be, a highly trained expert with a diploma in physical education, but a man of comparatively low education and meagre training. How many so-called 'scout' displays have we seen which consisted largely of mass P.T. and drill! Baden Powell's own opinion is worth quoting here—

'Drill gives a feeble, unimaginative officer something with which to occupy his boys. He does not consider whether it appeals to them or really does them good. It saves him a world of trouble.

Drill tends to destroy individuality, whereas we want, in the Scouts, to develop individual character; and when once drill has been learned it bores a boy who is longing to be tearing about on some enterprise or other; it blunts his keenness. Our aim is to make young backwoodsmen, of the boys, not imitation soldiers.'

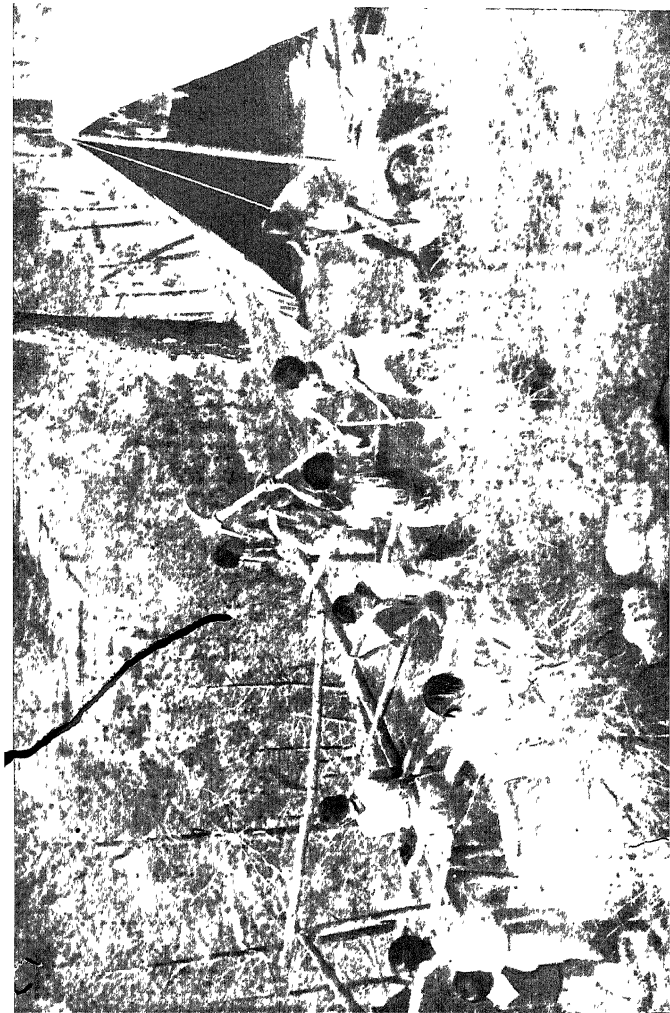
P.T. and drill, therefore, are only a very minor part of scouting. All that is really necessary for smartness and discipline can be taught through a weekly game of 'O'Grady', and while the old-style drillmaster may make quite a good A.S.M., it is only when we get the very best type of school

Scouts
preparing a
camp-site
at Tara Devi
(See p 39)



S. Rolto Lahon

Scouts
preparing a
camp-site
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(See p 39)



S. Rollo Lahon

Until a tradition of troop camping can be developed scouting will not be healthy, for district camps cannot help but carry with them an element of the superficial, and of 'show'.

Finally, most essential of all for the development of true scouting, is an improvement in the standard of Commissioners. The Commissioner is responsible for all scout training and development in his district, but far too often he is appointed because he is an important official, or a prominent politician, or a wealthy man, without any regard to his experience and technical knowledge of scouting. Even an official has a private life and the fact that he is an official should not prevent him becoming a Scout Commissioner if he is also a practical scout. There are however many posts—presidents of local associations, treasurers, examiners—where members of the public who wish to help but are not themselves scouts are welcome. For our Commissioners, from the highest to the lowest, we must have practical scouters, men of vision and inspiration, young and active men ~~who~~ will take the most advanced kinds of training, and in ~~turn~~ train other scoutmasters. As the patrol leader is to his patrol, so should the Commissioner be to his scouters.

Scouting in India and Pakistan, therefore, ~~is~~ it is to take its proper place as the most important of all movements for their youth, must improve still more on its past traditions, and must take the lead in camping, woodcraft, and other outdoor activi-

ties which are the hallmark of the youth movement in general.

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CHAPTER IV

CAMPING

*Who hath smelt woodsmoke at twilight, who hath
heard the birch-log burning,
Who is quick to read the noises of the night?
Let him follow with the others for the young men's
feet are turning
To the camps of proved desire and known delight.*
(Kipling)

THE value of camp life in character training and in general education is being recognized to an ever-growing extent in many countries. In America, England and Continental countries camps of many kinds are run for school children and others. These are usually standing camps at recognized sites. They may take the form of instructional camps where a definite programme of training in nature study, dramatics, folk dancing and other forms of culture are given in the beauty and fresh air of the countryside. Others are camps for specific services such as forestry camps or harvest camps where the campers do a certain amount of work each day for the benefit of neighbouring farmers and for their country. Many are purely and simply holiday camps where programmes, if any, of a very informal kind.

The benefits of all such camps can easily be realized. Life in the open air with plenty of exercise

and games and good food, leads to great improvement in physical health. The beauty of the countryside leads to mental and spiritual well-being, for where can the presence of God be felt more strongly than amongst His fields, woods and mountains? A camper learns to be resourceful and self-sufficient, and to live in close fellowship and brotherhood with others.

Camp is a great test. No one really knows another man till he has shared a tent with him—and the smaller the tent the greater the knowledge! A schoolmaster will learn more about his boys in a week's camp than in a year's school. The intimate life of camp, with its demands of initiative, mutual accommodation and unselfishness quickly reveals unsuspected faults and unexpected virtues. The leader at school, the bright boy of the class room, may be a selfish shirker in camp, whilst a modest and retiring boy may prove a born leader, always ready to lend a hand and do a good turn.

The master must not forget that the same intimate community life is lighting up his own character and revealing any shortcomings. It will show whether he is a leader or not, but if he is, what wonderful opportunities camp will provide for him to give his boys real education! Subjects like history, geography and nature study take on new aspects and a new meaning when they can be studied at first hand in ancient buildings, glacial lakes, and deep forests. In camp more than anywhere punc-

tuality, cleanliness and neatness are essential, and hygiene becomes a matter of daily practice. If boys, as they should, take turns in preparing and cooking the camp meals, and in the other domestic duties of the camp, they will learn to appreciate the value of a well run home. Even the preparations for camp can help to instil some virtues. The care and repair of tents, ropes, and other tackle, saving up small sums weekly towards the cost—and perhaps contributing to help some poorer boy to go to a camp which otherwise he could not afford—teach lessons of thrift and kindness.

But camp can be valuable to others besides school children. In the agricultural slack season villagers can be taught industries and rural crafts. Industrial workers can be given a real rest in rural surroundings. India and Pakistan lag far behind other countries in this direction. In their own interests businessmen and industrialists should provide recreation and real holidays for their employees, educational authorities should develop camping not only for children but also in connexion with adult education. Agricultural Departments, Forestry Departments, Public Health, Co-operative and Panchayat Departments could all use the camping movement and the camp technique to great effect. Camping need not be under canvas in all circumstances. For many kinds of camps the temporary huts and barracks used by the services during the war would be ideal. In any case permanent camp-

ing sites should be set aside in every province and developed as fully as possible.

In India and Pakistan camping has so far been associated with scouting, but its value has been recognized by a few other people. The Madras Y.M.C.A. were able to start Camp Tonakela at Avadi in 1937 with the help of an Overseas Camping Fellowship of boy and girl campers of Canada and the U.S.A. This camp site of ten acres, in ideal surroundings, with bathing places, swimming pool, playing fields and dining hall, with cabin above for girl campers, a campfire ring and a place for devotion, became a demonstration centre for parents, school authorities, and social service agencies. Most Provincial Scout Associations have their permanent camp sites—Bombay at Goregaon, Delhi at Humayun's Tomb and Bengal at Ganganagar.

Those of the Punjab Association at Walton near Lahore and at Tara Devi near Simla have already been mentioned. Tara Devi is the summer headquarters of the Punjab Boy Scouts Association. It is a 350 acre estate on a lovely wooded hillside five miles south of Simla, presented to the Association by Mr L. B. Goad in 1941. Varying in height from 4,000 feet to 7,000 feet and including steep cliffs, rocky precipices and thick jungle, this estate is a camping paradise. On it thousands of students have learnt the rudiments of rock climbing and mountaineering, have learnt to use axe, pick and spade, and have for the first time realized the beauty

of nature. The estate has been generously lent by the Scout Association to other organizations—to the Girl Guides, the Y. M. C. A., and to colleges. The Central Training College of Lahore always started its year's session with a ten day camp because of the immediate good-fellowship amongst students which resulted and the excellent start it gave to the year's training. Government College, Lahore, and other colleges followed this example. In 1944 the Punjab Government made a grant-in-aid of Rs 15,000 for students' training camps. This was increased to Rs 30,000 in 1945. Up to the end of 1945 eleven such camps were held, mainly at Tara Devi. Nearly 2,000 students have had the benefit of ten days' camp life in the open air with plenty of hard work and plenty of games. Campers have themselves helped to make Tara Devi a first class camping centre. They have felled nearly a thousand trees for timber, planted over a thousand more, levelled tent sites from the steep hill side, built terraces and retaining walls, and made flower and vegetable gardens. There is a youth hostel with accommodation for 120 in built-in wooden bunks, a common room and a large store, a lecture room, dining room and kitchens, staff quarters, washing-places, a swimming bath, and 'Pritnagar' flush latrines. The estate has its own farms and orchards, a stream and a water-mill.

A permanent site of this kind however is not essential. Great fun can be had by having an

annual camp in a different place each year, but the site must be carefully chosen with a view to drinking water, fuel and provisions available, bathing facilities, sanitation, disposal of rubbish, and drainage—do not choose damp marshy ground, nor yet a dry hollow or river bed, where a sudden storm might cause a flood.

The organization and running of a camp demand a great deal of thought and energy, and much practical knowledge and experience. Equipment must be bought or hired and checked to see that it is in good repair—that tents and ropes are proof against wind and rain, that the tents have pegs and the pegs a mallet. Full first aid equipment must be obtained, carefully kept and periodically checked. Axes to cut wood, spades and mattocks to dig trenches, rubbish pits and latrines, lamps and lamp oil, and utensils to cook are all necessary. The camp site must be carefully planned. A military layout, with tents in formal rows should be avoided. For a large camp, a horseshoe formation is best, leaving ample space in the centre. If it is possible for groups to camp somewhat separately, with a screen of trees or bushes between each, this helps to foster a healthy group-pride and a spirit of friendly competition. All camps should be built up on units of eight per tent, and four tents should form a group. For most purposes the number of groups taken should not exceed six or eight—192 or 256 campers. Each group must be in charge of an experienced

camper, but otherwise a democratic system of self-government should be encouraged. Each tent should select its own leader. The four tent leaders and the group leader will form a group council, which can select two representatives to the camp council. The camp council will allot responsibility for sanitation, orderly duties, guard duties etc. to the various groups.

Smaller camps of 30 or 40—or say two groups of 32 each—are as a rule more enjoyable, and tents can be more widely spaced. Perhaps most enjoyable of all are the smallest—to go off alone or with one chosen friend in the tiniest of home-made tents to some secluded spot. But whatever the size of the camp, certain layout rules are the same. The kitchen must be so placed that smoke does not blow into the tents, and must be roped off so that only cooks may enter. Drinking water, unless from a tested spring, must be boiled and covered. If it is taken from a stream, the bathing place must be fixed downstream, and the place for washing kitchen utensils still further downstream. All rubbish must be buried, and latrines must be placed to leeward of the camp, and guards appointed to see that they are used. The strictest discipline must be kept in the matter of cleanliness, and anyone breaking the sanitation rules must be dealt with very severely, for on them depends the health of the camp. Where possible it is best to send a small advance party of experienced campers

a day or two beforehand to deal with all these points.

| DAILY PROGRAMME OF STUDENTS' CAMP | | |
|-----------------------------------|-----|-------------------------|
| Rouse ... | ... | ... 6.00 a.m. |
| P.T. ... | ... | ... 6.30 a.m. |
| Breakfast ... | ... | ... 7.45 a.m. |
| Prayer ... | ... | ... 8.30 a.m. |
| First session ... | ... | ... 9.00 to 9.45 a.m. |
| Second session \ Practical | ... | ... 9.50 to 10.30 a.m. |
| Third session / work | ... | ... 10.35 to 11.50 a.m. |
| Lunch ... | ... | ... 1.00 p.m. |
| Rest and writing letters until | ... | ... 2.25 p.m. |
| Kit inspection ... | ... | ... 2.30 to 3.00 p.m. |
| Fourth session ... | ... | ... 3.00 to 3.45 p.m. |
| Afternoon tea ... | ... | ... 4.00 p.m. |
| Fifth session (games) | ... | ... 4.30 to 6.00 p.m. |
| Dinner ... | ... | ... 7.00 p.m. |
| Camp fire ... | ... | ... 8.30 p.m. |
| Last post ... | ... | ... 9.30 p.m. |
| Lights out ... | ... | ... 10.00 p.m. |

There is one other rule which applies to all camps. There must be a carefully prepared programme. With young people at any rate idleness means mischief. The day may start with a little group P.T. in order to get the circulation moving. Not much of this, because camp life itself is strenuous enough. At 8.30 or 9.00 there should be a camp inspection followed by a common prayer-song. Nothing is more moving or fitting than a good hymn with a good tune sung by all the campers, in chorus, to begin the day. Except for special training camps, talks should be reduced to a minimum. Not more than one, and that not longer than thirty minutes.

Camp is the place for practical work—for building bridges, tree-shelters, huts, an improvised gymnasium, a dam in the stream to make a pool, a raft to float on it. Camp is the place for collecting flowers, sketching birds and trees, studying insects and butterflies. Formal games like football, which can be played elsewhere, should be avoided. In camp the less formal games in which everyone can join are always more popular. 'All-in' football in which the goals may be half a mile apart and in which there are no rules and no limit to the size of a side, is very amusing though somewhat strenuous! 'Wide' or 'Commando' games can be invented, which involve stalking, tracking, and signalling, flag raids and treasure hunts. In some of these rival parties need to 'kill' each other, and coloured woollen thread may be tied on the upper arm as a 'life', or a scarf worn on the head as a 'scalp'. If the sea or a river is near 'pirates' may be introduced, but all swimming and boating must be carried on under proper supervision and with every possible safeguard. If rain is possible, an alternative programme must be kept in reserve for wet days—but even then it is usually possible to go out and play games in the rain, wearing only a bathing suit!

In the evening may come a camp fire, but not every night. On some nights a talk may be given instead, a talk on the stars for example. Or there may be a moonlight walk, or a night wide game—

real adventure. Camp fires should be held at the most every other night and the programme should be carefully prepared beforehand. Doubtless as the camping and open-air movement grow in these countries, it will give birth to a wealth of songs, but as yet there is a great dearth of suitable camp fire songs with good swinging tunes. Some Punjabi folk songs and *Kawalis* are good and there must be others in many different languages. The cinema has given us at least one magnificent marching song—'Zindagi hai piyar se' from 'Sikundar'. But the camp fire is not the place for plaintive solos about a love-sick partridge or even for long *Ghazals* and *Nazams*. The camp fire is the circle of brotherhood, the place where every one joins together in singing rousing choruses. Short stunts and dramas by particular tents and groups may take their place, but at least every other item should be a chorus for all to join in—and there should be a good sprinkling of 'yells'—a great aid to camp fire discipline, since they help to let off steam. The camp fire leader must have complete control of the circle and must be able to obtain silence at a single sign. A good camp fire leader is born, not made, and it is a pleasure and an education to watch one at work, controlling a circle of two hundred, or a thousand, as a great conductor controls an orchestra. One more point needs emphasizing—no light but the fire itself should be allowed in a camp fire circle. The great charm of flickering firelight, the romance,

adventure and sympathetic comradeship of a camp fire, is destroyed by a Petromax or other artificial light. If any item requires more than firelight, it is not a proper item for a camp fire.

Another camp ceremony which can have a great influence for good on young people is the informal camp service once a week, of a kind common to all religions. All the sacred books of the world contain passages of great inspiration about the beauty of nature and life in the open air. A hymn or two can be sung, a simple prayer said, and a very short address given about goodness, and nobility of character, or the beauty of God's world. Such a fifteen minute service in the morning sunshine or round the camp fire at night can make a lasting impression on young minds.

But camp life is strenuous, and more than spiritual sustenance is necessary. Meals must be carefully planned. Food must be plain, but good and in large quantities. Very hot spices and very sweet dishes should be avoided. Camp is one place where a properly balanced and properly cooked diet can and should be given. Young people leading an active life in camp require four meals a day—morning tea (or better still milk); midday meal; afternoon tea; and evening meal. Buns or biscuits must be given with the morning and afternoon tea, and if possible hot milk or cocoa after the camp fire. Sample menus and quantities are given opposite. With the greatest economies such food in the

A PUNJAB CAMP HYMN

Mujhko hai teri justaju mujhko teri talash hai
 Jan-i-jahan kahan hai tu mujhko teri talash hai.
 Dhunda jo murghizar men jangal men koh-i-sar men
 Wadi men abshar men mujhko teri talash hai
 Nargis men lalazar men sumbal ki tar tar men
 Sahra men sabza zar men mujhko teri talash hai
 Gul men misal-i-bu nihan baitha hai
 chhup ke tu kahan
 Patton men gul men khar men
 mujhko teri talash hai.
 Suraj men kaun hai jalwagar,
 taron men kis ka hai asar
 Dhundun kahan men bekhabar mujhko teri talash hai.
 Mera Feroze nam hai teri talash kam hai
 Allah hai ya tu Ram hai mujhko teri talash hai.
 Mujhko hai teri justaju mujhko teri talash hai
 Jan-i-jahan kahan hai tu mujhko teri talash hai.

A TARA DEVI CAMP PRAYER

O God, our Father, Who hath given us this hill side as our camping ground, and spread the heavens as a tent to dwell in, in the light of the camp fire [or in the light of a new day] we come before Thee to give thanks for the beauty of Thy world, for sunshine and storm, for birds and flowers, for hot noon and cold starry night, for the first radiance of dawn and the last glow of sunset. We thank Thee for physical health and joy, for mountains to climb and forests to explore, for skill of hand and eye and for hard work to do. Help us to share these benefits with others and to live this day in good fellowship and great gladness.

Punjab at present prices costs Re 1/8/- a day. Very few parents can afford that for their children. Funds must be obtained elsewhere, for if a camp cannot be run properly, it should not be run at all. We have kept records of many camps in the Punjab, and find that the average increase in weight per boy in ten days is 2 lb. Some, more undernourished than others, have increased by as much as 6 lb. in that period. We have also run camps for Army Boys Companies, whose boys of 14 or 15 have had a proper diet and regular exercise for a year or more. The difference in their physique, and their superiority in general intelligence as well as in physical strength and ability over ordinary school boys, even from the best families, is remarkable. That must be even more so in other provinces less wealthy than the Punjab. No improvement in education will be of any use in these countries unless some method is found of providing one good midday meal to every child at school. Equally any real social improvement in India and Pakistan is impossible without an increase in the quantity and quality of food available for their children.

The camper's personal equipment should be of the simplest and lightest, for he will have to carry it himself, keep it all neat and tidy, and dump it in a tent with that of seven other people! How many 'tenderfoot' campers have we seen staggering under the weight of their luggage! There was one young I.C.S. officer who came to a camp at Tara Devi

DETAILS OF DAILY CAMP RATIONS

| <i>Item</i> | <i>per head per meal</i> | <i>per head per day</i> | <i>estimated cost</i> |
|---|------------------------------|-----------------------------|---------------------------|
| | | | As. P. |
| Atta | ... 5 chh. | 10 chh. | 3 0 |
| Ghee | ... $\frac{1}{2}$ chh. | 1 chh. | 4 0 |
| Dal | ... 1 chh. | 2 chh. | 1 0 |
| Vegetable | ... 2 chh. | 4 chh. | 2 0 |
| Potatoes | ... 2 chh. | 4 chh. | 1 6 |
| Milk | ... 2 chh. | 4 chh. | 2 0 |
| Sugar | ... — | $\frac{1}{2}$ chh. | 0 3 |
| Tea leaves | ... 1/16 oz. | $\frac{1}{8}$ oz. | 0 3 |
| Suji | ... $\frac{1}{2}$ chh. | $\frac{1}{2}$ chh. | 0 3 |
| (Used on alternate days for sweet dishes) | | | |
| Rice | ... 2 chh. | 2 chh. | 1 0 |
| Fuel | ... 1 seer | 2 seers | 2 0 |
| Buns | ... 1 | 2 | 4 0 |
| Butter | ... $\frac{1}{2}$ oz. | 1 oz. | 2 6 |

complete with evening clothes, riding-boots, a set of crockery, and an orderly resplendent in red and gold uniform. The resplendent orderly was horrified next day to find his *bara sahib* stripped to the waist scouring the dirt off a *degchi* with wet mud. We

have had Generals, Chief Justices, Deputy Commissioners, school teachers, office clerks and engine drivers camping in fellowship together at Tara Devi, and one of camping's greatest democracies is the democracy of kit. A ground sheet and two blankets, a spare shirt and shorts, a spare pair of soft shoes, towel and soap (a twig from a *nim* tree or *tejphal* will supply the tooth brush), plate and mug, knife, fork and spoon are the only essentials. An excellent maxim is 'Cut your kit down to the minimum—and then leave half behind'.

Yet for the experienced camper, camp is the most comfortable place on earth—far more comfortable than the most luxurious of hotels. He can make the softest and springiest of beds from spruce branches, pine needles and bracken. With the help of a small hand axe he can make his own table and chairs, revolving book case, shoe rack and clothes hangers. He can have a kitchen full of labour-saving devices, and, free of servants, can cook his own food exactly when and how he pleases. Sunshine and birdsong will wake him in the morning, and at night the wind in the pines will lull him to sleep. This is the life of real freedom, and he who has once tasted its deep and abiding joys will never be happy elsewhere. 'There's night and day, brother, both sweet things; sun, moon and stars, brother, all sweet things; there's likewise a wind on the heath. Life is very sweet, brother.'

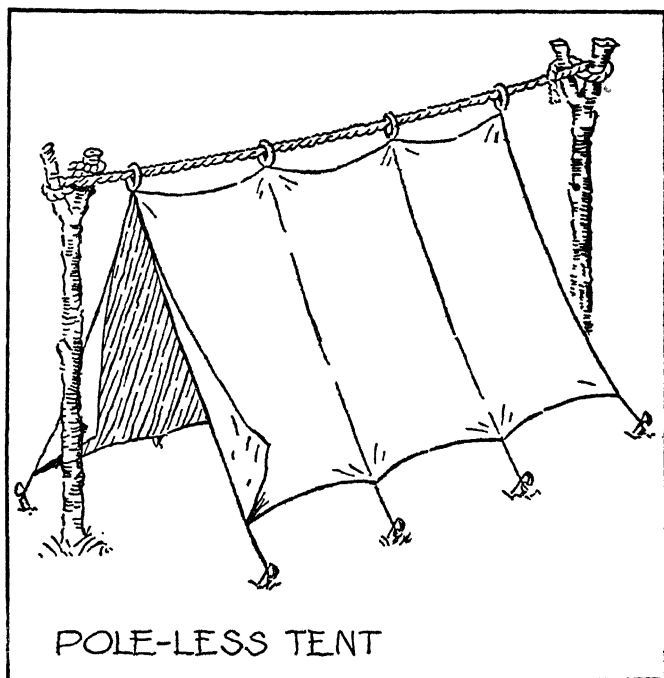
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CHAPTER V

TREKKING

*Let us probe the silent places,
Let us seek what luck betide us,
Let us journey to a lonely land I know.
There's a whisper on the night wind,
There's a star a-gleam to guide us,
And the wind is calling, calling,
—Let us go.*

(R. Service)

STAND on the outskirts of any English town on a Saturday afternoon, and amongst a stream of traffic—lorries, cars and buses—bound North or South or East or West, you will see hundreds of young men and women, boys and girls, students from the colleges and workers from the factories, shop assistants and office clerks. You will not recognize them as such, for all will be wearing abbreviated shorts and open-neck shirts. Bent over their bicycle handle bars, they are bound for the open country and a weekend's freedom, their bicycles loaded with camping gear and provisions, or equipment for a night at a youth hostel. On the outward bound motor buses and trains you will meet similar parties of young people with their kit in a ruc-sack on their backs, walking sticks in their hands and stout shoes on their feet. Some may have nailed boots, and climbing ropes slung over their ruc-sack.

Some you may see by river or canal, their kit stowed in the bottom of their canoes and their paddles taking them from the lower reaches where the swans sail proudly to the upper reaches where curlew and lapwing cry. At night these young travellers from so many different places and so many different walks of life will gather in weekend comradeship round the friendly fire of a youth hostel. Cyclists, walkers, rock-climbers and hikers will chaff each other about their day's achievements, or, after cooking their meals together in a common kitchen, will join in songs round the fire. Some one will produce a guitar or a flute or a mouth organ, and the walls of the hostel will ring as they have rung so many times before to well-known choruses. Some will find shelter in a village inn or a hospitable farm house. Some will pitch their solitary tents by a lonely stream or deep in the seclusion of a wooded valley. A few hardy souls may throw themselves down in the deep and springy heather on some lonely moorland ridge and sleep beneath the stars till dawn comes to awake them.

Late on Sunday night, these hikers, climbers and cyclists will come back to the towns where they work, filled with fresh strength and vigour, and with all the courage and brightness of youth.

The same picture might have been seen before the war in almost all European countries and can still be seen in America, Canada, Australia and

New Zealand. What would that onlooker see outside an Indian or Pakistani town? In Bombay, little but a solid mass of people sitting on the sea wall; in Delhi, a few office clerks going out to the Qutab Minar or Ooti canal works; and, in Lahore, a handful of students going out to Shahdara or the Ravi River.

In these countries there are no Youth Hostels' Associations and no camping and hiking clubs to give young people the opportunity which their brothers and sisters in other countries enjoy. There are rest houses reserved for gazetted officers and dak bungalows which are too expensive for the majority of students. Light weight tents, and camping gear which can easily be carried on one's back, are hardly known here, and no one dreams of setting off on a journey unless he can afford to hire a string of ponies or a small army of coolies. The result is that whatever travelling and exploration is done in this subcontinent, is almost entirely confined to the wealthier students and to professional men already well established. Not more than a handful of students have ever done any real mountaineering, and rock climbing as a sport is practically unknown. The joy of camping, cooking one's own food, looking after one's self, and being entirely independent of one's fellowmen, has never been felt by the youth of India and Pakistan, and yet it is their birthright. Lovely country is all around them. In Bombay, Hyderabad, Central Provinces, and elsewhere there

may be no high mountains, but there are plenty of lower hills where walking and cycling and camping can be enjoyed. Even the great plains of the Punjab and the U.P. contain places of beauty. There is scarcely any town in the Punjab which does not have a first class camping site by a river or a canal within easy cycling distance; and stretching right against the north-west and the north of these lands, there is the finest range of mountains and the most beautiful stretch of country in the world—from Quetta and the Suleiman Range through the Hindu Kush to the Himalayas and beyond them the Karakoram. Here are lovely valleys and lofty peaks innumerable. All along the main line from Calcutta through the U.P. to Delhi, and beyond to Lahore, Rawalpindi, and Peshawar, this paradise lies parallel a few miles to the north, always inviting and everlastingly beautiful. But it is a paradise scarcely open as yet to the youth of the country to which it belongs. In the countless unexplored valleys of the Himalayas are untold treasures to be discovered by the botanist, geologist, ornithologist and zoologist. In 1931 two English mountaineers, Shipton and Tilman, forced their way up the gorge of the Rishi Ganga into the Sanctuary of Nanda Devi, a lovely basin, enclosed by cliffs 20,000 feet high, which had never before been entered by man. Birds and animals, unaware that men are dangerous, were quite tame and unafraid. In the remote and secluded valleys of the inner Himalayas who

knows what other such delightful spots are not waiting to be discovered?

There are secret lakes, dark and mysterious, nestling at the foot of mountain peaks. There are passes from one valley to another over high mountain ridges; some new passes, some passes once known and used by man but long since forgotten and waiting to be re-discovered. There are new routes to be discovered in Sikkim and Bhutan, Tehri Garhwal and Kumaon, Kulu and Ladakh, Kashmir and Hunza. There are great glaciers to be explored, rivers to be followed to their source, blanks on the map to be filled in. Why is it then that hundreds of parties of students from every college in every university, young teachers and professors and young men in all walks of life do not spend their holidays in these delightful ways? It is not that they lack physical fitness or courage. It is not that they prefer spending their spare time in cinemas and in fruitless political discussions. The answer is partly psychological and partly economic. The desire has not been awakened, the wanderlust that, once it grips a man, finds him only really happy with a ruc-sack on his back and a thumb stick in his hand, exploring new paths and seeking new adventures. Students and other young men cannot afford expensive expeditions, and so far there has been little opportunity in these countries to enjoy this adventurous open air life cheaply.

The first essential of all travel and exploration outside the main centres of civilization is the ability to camp comfortably and efficiently. It is also essential for our purpose to camp cheaply. Since we cannot afford to hire a mule or a great many coolies, we must be prepared to carry the necessary equipment on our own backs if we intend to walk, or on our bicycles if we intend to cycle. In either case the touring officer's palatial tent with bathroom attached weighing 200 or 300 lb, or even the humble Chholdari weighing a mere 40 lb, are out of the question. The kind of camping for which such tents are considered necessary is not what I am concerned with in this chapter. Heavy equipment of that kind is expensive to transport, ties the traveller to the beaten track, and limits his range.

Light weight tents are difficult to buy in India and Pakistan, but are easy to make. All that is required is about 16 yards of good quality *latha* (long cloth), two rolls of strong tape ($3/4''$ to $1''$), scissors, sewing cotton and common sense. The lighter the *latha* the better, but it must be very fine and closely woven. Most people will not believe that a tent made from such stuff can withstand rain, but in fact there is no need to waterproof the material. All close-woven cotton fabrics, when stretched tight and sloping, as in a tent, develop a 'skin' of water when it rains, which makes them quite impervious to further rain unless the 'skin' is broken by a touch from inside, when that spot will leak

unless a channel is formed by drawing the finger right down from the spot to the bottom of the tent. To save this trouble, a double fly should be used except when travelling very light.

The design of the tent depends on your individual fancy. A good camper should be able to design his own. An ordinary hike tent can be made by cutting off two pieces of *latha* about ten feet along and sewing them together, long side to long side. Tape round the edges and along the seam, put in eyelets, and you have a simple bivouac tent that can be slung over a rope stretched between two trees, or held on two 4-foot poles. The width will then be six feet, and the length six feet, the seam lying across the rope and not along it. Doors can be provided at each end by cutting two 4-foot lengths of the cloth diagonally. The 4-foot edges of two pieces should be sewn together and the whole sewn into the back of the tent. The other two should be sewn on separately at the front as flaps. If desired, the height and comfort of the tent can be increased by adding a 6-inch wall all round though then two or three inches of each side of the roof must be left as an overhanging eave.

A more ambitious tent is a hexagonal one, which I have used for many years. Patched on occasions with a lady's handkerchief and a scout scarf, when accidents had happened, it withstood storm and stress on moor and mountain and on the cliffs that frown above the bitter North Sea. It has seen the

clouds black on Blencathra and rain lashing the leaden surface of the lakes—Ullswater, Derwent water, Windermere. It has seen dawn over the Lammermuirs, sunset over the Ochils, mist on Schiehallion, and storm again over the Cairngorms. It has been out to the lochs and the islands, has been pitched on a chicken run within the city of Glasgow and amongst the roses, lilac and laburnum of a Cambridge lawn. Latterly it has withstood monsoon at Tara Devi, a blizzard on the Dhaulidhar and rain and hail on the Kolahoi Glacier and has never let me down. It was carefully calculated to give the greatest room with the least wind resistance, and has only one pole. Detailed instructions for making this tent will be found in the appendix.

What of our other equipment? After a tent, the next essential thing is a waterproof rubber ground sheet weighing about $1\frac{1}{2}$ lb. The *durree* which most scouts in these countries use when they go to camp is no good because it is heavy and is not waterproof. In the hills, dampness from the ground strikes up very quickly through such material. A very useful thing is a cape ground sheet which, in addition to being spread on the floor of the tent, can be worn as a waterproof coat, covering your rucksack and everything.

Bedding should be warm but light. An experienced camper can be warmer with two light blankets than the tenderfoot with three heavy ones. The most useful bedding of all is a down-filled

sleeping bag. One weighing $2\frac{1}{2}$ lb is sufficient for general requirements. Two sleeping bags only slightly heavier than this were found sufficient at a height of 28,000 feet on Mount Everest. The price of a sleeping bag in England nowadays is about £7. The expense is well worth while, however, as with such a sleeping bag, tent and ground sheet, the whole camp equipment—including an aluminium three-piece canteen or billy-can for cooking—weighs less than 10 lb for one person or 14 lb for two.

Personal equipment should be cut down to the barest minimum—spare shorts and shirt and underwear, two spare pairs of socks, a pair of long trousers and a warm sweater, and toilet equipment. It is also wise in addition to heavy walking or climbing shoes to carry a spare pair of light shoes or slippers. The whole of this should not weigh more than 10 lb. If two people are travelling together, they can carry 14 lb of foodstuffs between them and still have a load of only 25 lb each including the ruc-sack. Anyone who is reasonably fit can carry a load of 25 lb for an average of 15 miles a day without strain.

A ruc-sack is essential for carrying the above equipment. This is a canvas sack carried on the back with arm slings which fit on the shoulders. It should have three outside pockets. Spare shoes can be carried in one, toilet equipment in another, and food in the third. The tent should be rolled

up and fastened to the bottom of the ruc-sack. The waterproof ground sheet can be fastened with straps on the top. The remainder of one's kit can be packed inside. In this way the waterproof is readily available in case of rain and the tent can be got at without having to undo the ruc-sack.

The best kind of ruc-sack is the Bergan which has a hollow steel frame that fits comfortably on to the back. Being about 3 lb in weight, however, this is only useful with a heavy load. In such a ruc-sack I have carried all my equipment for six months—a weight of nearly 40 lb—for sometimes as much as 35 miles a day. For lighter loads a home-made canvas sack weighing less than a pound is quite sufficient but it should be of waterproof canvas.

When cycling, the load should not be carried on the back but on the bicycle, and instead of a ruc-sack panniers or bags which fix on to the carrier and hang down one on each side of the rear wheel should be made, also of waterproof canvas but strongly bound with leather. Provisions for a fortnight can be packed on one side, kit on the other, and 50 lb can be carried quite easily for a distance of 50 or 60 miles a day.

For cooking, a wood fire can generally be used and saves carrying a stove. On the plains *Kikar* and in the hills *Chir* (pine) and *Bhan* (oak) are the best woods to use. Pine burns quickly and easily and should be used with some dry thorny twigs of *reons*

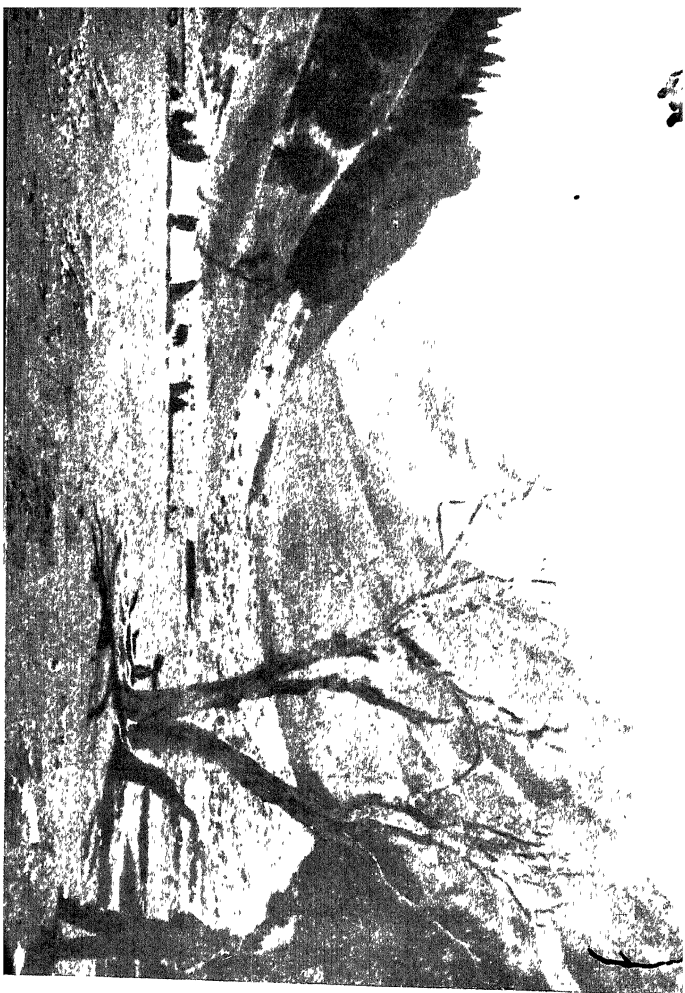
to start the fire. Oak burns slowly and steadily, almost like coal, and is most useful when the fire is going properly. At heights of about 10,000 feet silver birch makes a very good fuel, and up to 14,000 feet dwarf juniper, rhododendron, and other dwarf bushes can be found. In some regions like Lahoul there is no timber, and dry manure left by ponies has to be used. For such regions it is best to carry a small petrol stove or Primus, but this adds considerably to the weight. At all times it is useful to carry one of the small solid fuel stoves at present on the market, like the 'Ditz', which can be carried in the pocket and on which a billy-can full of water can be boiled in five to ten minutes. They cannot be used for cooking a proper meal on, however, but only for heating up soups and beverages.

During the war many advances have been made in the preparation of light tinned foods such as dehydrated potatoes. Army 'K' rations are very handy indeed for the climber. Many homegrown vegetables—potatoes, carrots, cauliflowers, turnips and fruits such as apricots, apples and bananas, can be dried in the sun and are then lighter to carry and will keep well. *Sattu*—wheat or barley roasted and ground is a very useful food and can be added to tea or milk to make a quick and easy meal. On the whole on our treks we have found that the best diet is one containing plenty of carbohydrates. We have gone for days on a diet of chappattis and curried potatoes, with plenty of

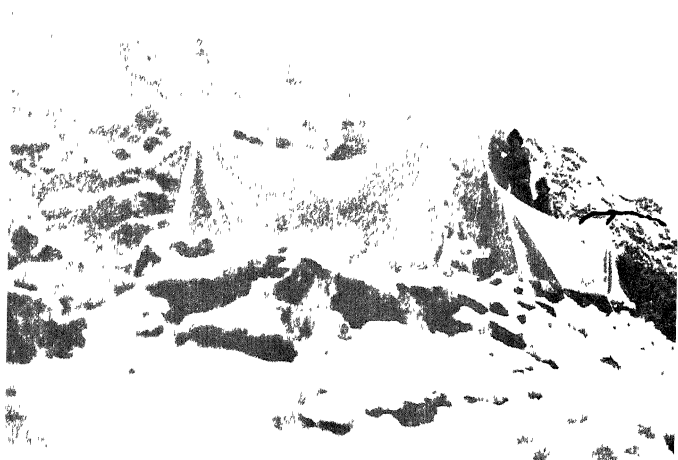
butter and milk when obtainable, and have been very fit. Potatoes can be bought everywhere on the main routes in the Western Himalayas. Meat is not essential. If the party is large, however, it is often possible to buy a whole sheep or goat from a herdsman, and, if at high altitudes, some snow or ice can usually be found nearby in which surplus pieces can be safely stored for several days, though they must be made safe from the depredations of wild animals. Nature can add greatly to one's stores. In upland meadows you may find mushrooms and other kinds of edible fungi—but beware of poisonous varieties. Young nettles can be boiled as spinach. Young fern shoots are eaten in Kulu but should be tried with caution. Water-cress, which grows profusely in hill streams throughout the Western Himalayas, makes a delicious salad, and with it can be mixed a few leaves of wood sorrel (*oxalis acetosella*). Above 10,000 feet wild rhubarb can usually be found, and this, stewed with plenty of sugar, makes a first class pudding. A stick of it chewed raw on the march is most refreshing. Another excellent fruit found wild is the apricot, and a supply of these, split, stoned, and dried, should always be carried. Lastly, though a gun is heavy to carry, light fishing tackle will as easily implement the larder. Shall we ever forget the taste of those fresh trout from the Pabar, grilled and eaten after a 24 miles tramp down from Hansbeshan? For other wild foods see Appendix VI.

Our equipment and stores complete, what of our itinerary? If the party is on foot, the distance to be covered daily will be determined by the weakest of the party. The usual stage for a weak party is nine miles a day; for a medium party twelve to fifteen miles a day; whilst a strong party might cover twenty miles or more in a day. The mere covering of distance, however, is no criterion of enjoyment. A party which goes nine miles one day and rests for two days may have a much more enjoyable trek than one which covers twenty miles a day for a fortnight!

Much will depend on the programme of the party. A party which merely wishes to explore a large area of country, or get from one place on the map to another, would want to move quickly and cover as much ground as possible in a day. Then it is best to rise early, have a light meal and be on the road at 8 a.m. In 3 or $3\frac{1}{2}$ hours marching they should be able to cover from ten to twelve miles and can then call a halt and prepare the midday meal. Starting again at 3 after resting during the midday heat, they can cover another ten or twelve miles, and pitch their evening camp at 6 or 6.30. Another party may wish to study geology, botany or ornithology on the way, or spend the afternoon and evening in more general exploration. They can cover from ten to twelve miles in the morning and then pitch their camp for the day and be free in the afternoon and evening to explore the countryside.



A valley camp



Woolpecker's tent in an
 bivouac on the Dhaulidhar
 (see p. 192)



If the party's luggage is being carried on ponies, an alternative way of travelling is to have a good morning meal at about 8 and set off about 9 or 9.30 carrying in one's pocket a snack for lunch—~~sand~~wiches, *prantas*, nuts, dried fruit, chocolate. The party can then walk straight through with only an hour's rest till four or five o'clock when an early camp can be pitched. Usually however it will be found better to have a long midday rest and meal and split the journey into two.

In either case it is best to go slowly for the first three days until feet and leg muscles get into trim. It is also good to have at least one day's complete rest each week. A great deal of pleasure in life comes from contrast, and there is no greater enjoyment than after six days' hard trekking to spend the seventh lying on one's back in hot sunshine amongst the sweet-smelling flowers of a Himalayan valley, with an occasional dip in an ice-cold mountain stream.

A great deal of the enjoyment of such a trek on foot will depend on the comfort of one's footgear. For walking over beaten pathways, even in the Himalayas, light but strong shoes are quite adequate. They may either be lightly nailed, or have rubber soles, preferably crepe. For rougher tracks, however, and particularly if any climbing is to be done, strong nailed boots, big enough to take two pairs of socks, should be worn. In any case, boots or shoes should be roomy and com-

fortable as otherwise blisters will be a source of trouble. If the feet are soft and liable to sweat, shake some talcum powder over them before putting the stockings on in the morning. On the top of the other stockings, wear a pair of extra socks turned down over the boots. This helps to keep out dust and small stones. If another pair of thin socks can also be worn under the stockings, this will give still more comfort. Heavy stockings are an expensive item, and these inner and outer socks will save a great deal of wear.

For wear on trek during the day, shorts and a bush shirt are ideal. The bush shirt provides plenty of pocket space for carrying odds and ends. For climbing the most useful and comfortable dress is something like an army battle dress but with a longer jacket, preferably fastening on to the trousers so that the bitter mountain winds cannot get inside. Such a dress is also useful for putting on in the evenings even when camping at lower altitudes, for though the valleys may be hot during the day, they are often very cold at night.

Headgear must not be neglected. On snow-covered passes and on bare rocky hillsides, the Himalayan sun can beat down with dangerous heat and glare. A wide brimmed felt hat is the most useful and comfortable form of headgear, and in addition dark sun glasses should always be carried and worn when exposed to the full glare of the sun.

One word more is necessary about moving camps. Drink plenty of water in the morning and in the evening, but do not drink much during the day. The walker who stops to drink a little at every spring he passes shows his inexperience. Such frequent drinking whilst on the march is bad for him, and will only make him feel more thirsty. Do not drink at less than two hourly intervals.

So far as routes go the Himalayas are so vast that a book of this kind can scarcely do more than hint at the possibilities. From Simla to Chakrarta or Mussoorie there are many lovely routes. The Hindustan-Tibet road is always fascinating and alluring. To turn the corner beyond Sanjaoli and see the milestone 'Tibet 193' is an adventure in itself. Why not tramp on and on along that road to Gartok and on to Lhasa and the Eastern Himalayas? Months could be spent in exploring the border state of Rampur Bashahr, and finding new routes from there into Tehri Garhwal and Kumaon. There are half a dozen routes into Kulu, and beyond are Spiti, Lahaul and Ladakh. From Dharmsala and Dalhousie, Bara Bangahal and Chamba, paths lead on to Kulu or to Kashmir, and Kashmir leads on to the Karakoram, to Chinese Turkistan, to the Pamirs. A lifetime could be spent in any one section of these hills. Not to go so far afield, pleasant treks can be enjoyed amongst any of the Himalayan foothills such as the Siwaliks, or outliers such as the Salt Range. In the south and west of

India the Nilgiris and the Western Ghats and other lower hills must provide many lovely walks and climbs of a less strenuous character, and the possibilities of India's and Pakistan's canals and rivers for long canoeing trips have never been explored. What could be more delightful in the cold weather than to pack a canoe with the right equipment, not forgetting, perhaps, a gun for wild fowl, to float down the whole length of the Sutlej or the Ravi, or even further down the Indus, and to return by train?

Once the general area is settled, a detailed map should be obtained. At times it is pleasant to dispense with map, compass, and watch, and to find one's own way through a stretch of unknown country. One of my first treks in the Himalayas was with a party of scouts when we found our way 150 miles through unknown country in ten days from Batote in Kashmir via Baddarwah and Chamba to Dalhousie without map, compass, or watch. Nevertheless, as a general rule, a map is indispensable, and the only one of any use in the Himalayas is the Ordnance Survey ($\frac{1}{4}$ ", $\frac{1}{2}$ " or 1" scale). Maps are fascinating to those who know how to read them. On the map new journeys can be planned, old journeys re-lived, and imaginary journeys performed, details of mountain and valley visualized, camp sites and bivouacs decided on. Explorers and mountaineers must not only be skilled map readers, but also competent map makers. Even

on an ordinary trek the ability to read a map properly will not only add greatly to the enjoyment but may also save much time and trouble. Some patient study will be necessary for this, but after that the map itself will be a constant lure —

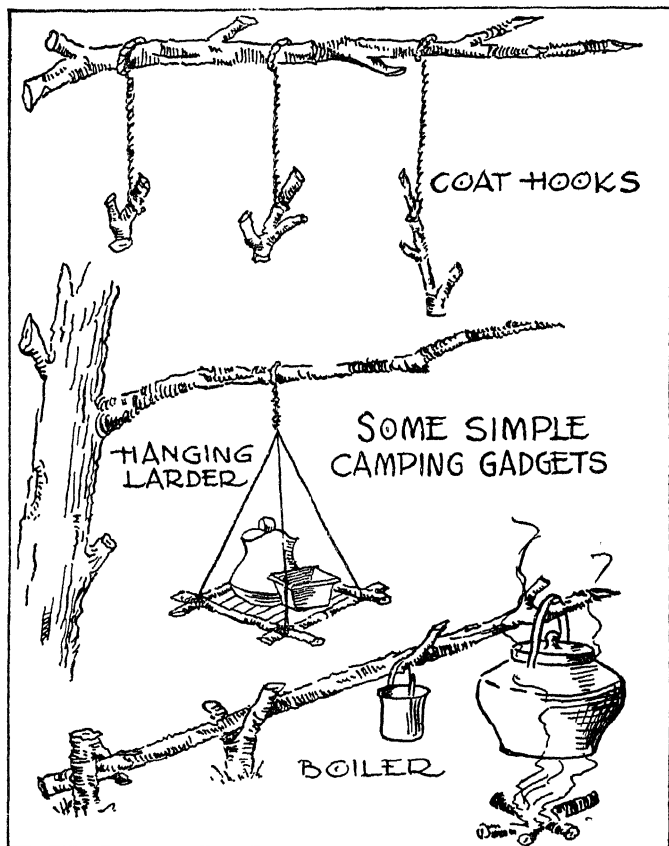
Something hidden—go and find it,
Go and look behind the Ranges,
Something lost behind the Ranges;
Lost and waiting for you. Go!

The young people of India and Pakistan have a great heritage. Let them enter into it!

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Visser-Hooft, *Among the Kara-Korum Glaciers*.
B. K. Featherstone, *An Unexplored Pass*.
For camping equipment Messrs. Thomas Black & Co., Greenock, and Camp & Sports Co-operators Ltd., London are good suppliers.

For mountaineering equipment Messrs. Robert Lawrie Ltd., 53, Stodmen St, Newark, Notts., have promised to give special attention to all requirements—sleeping bags, high altitude boots, ropes, ice axes etc. They have supplied many Everest expeditions.



CHAPTER VI

MOUNTAINEERING

'He who thinks of Himachal, though he should not behold him, is greater than he who performs all worship in Kashi. And he who thinks on Himachal shall have pardon for all sins, and all things that die on Himachal, and all things that in dying think of his snows, are freed from sin. In a thousand ages of the Gods I could not tell thee of the glories of Himachal where Siva lived, and where the Ganges falls from the foot of Vishnu like the slender thread of a lotus flower.'

MOUNTAINEERING is perhaps the most strenuous, exciting and adventurous of all sports. To climb in high and dangerous places calls for a very high degree of courage, strength, stamina and determination. But mountaineering is far more than a mere sport. Mountains bring out the best in a man spiritually as well as physically. Mountain climbers are close to Nature. Upon the mountain tops they hear the voice of God. What hardship and danger can dismay them?

Mountains have a curious psychological effect in shutting out the outer world and its worries. Their lofty peaks seem icily remote from human trivialities, from all the passions and crimes of petty men.

 Their feet are planted firm and deep
 Far above mortal shock;
 Their throne—the immeasurable ice,
 Their feet—the unruven rock.

Moses found divine revelation on Mount Sinai, Elijah on Mount Horeb; and often Christ 'retired apart, into a mountain to pray'. 'In His hands are all the corners of the earth, and the strength of the hills is His also', say the Psalms. The seven sister goddesses of Hindu mythology established their abodes on mountain tops. The gods of the Greeks lived on Mount Olympus. It was from a mountain that Mahomet declared himself a prophet. The Buddhist monasteries are placed high amongst the mountains of Ladakh and Tibet. I well remember days of incredible peace and beauty passed amongst the monks of a Benedictine monastery in the French Alps. At all times and amongst all peoples the grandeur and mystery of the mountains has exercised a strange fascination. There is something majestic and sublime, something supernaturally calm and aloof about mountains which, though it humbles a man, lifts him nearer to heaven. In their lofty precincts—to quote Shelley's 'Mont Blanc'—

Power dwells apart in its tranquillity,
Remote, serene and inaccessible:

Mountains have not always been thought to be beautiful, however, at least not in Europe, and the first people who climbed them were thought to be mad. Mountaineering as a sport is comparatively recent in origin. In 1786 Drs Paccard and Balmat made the first ascent of Mont Blanc. This and

other subsequent climbs were made largely for exploratory or scientific reasons. In the middle of the 19th century came the golden age of Alpine mountaineering. During these years all the great peaks of the Alps fell to one intrepid climber after another, mostly Englishmen, who formed the Alpine Club in 1854. One of the most thrilling stories is that of Edward Whymper's battle with the Matterhorn. Time after time Whymper was beaten back before he reached the summit, but at last in 1865, at his eighth attempt, Whymper's determination and tenacity of purpose succeeded. In Great Britain the art of rock climbing was developed to a great extent. The most famous climber of those years, after the Rev. W. A. B. Coolidge, was A. F. Mummery. Mummery is the first great name amongst Himalayan climbers. After many great climbs in the Alps and the Caucasus, he visited the Himalayas with Professor Collie and General Bruce to attempt the ascent of Nanga Parbat—the beautiful mountain 26,600 feet high which dominates all that lovely country between Kashmir and Gilgit. He set out with two Gurkha orderlies to cross a high glacier pass and was never seen again.

British mountaineers have introduced their sport to many other lands, to North America, in the Rockies and the Selkirks ; to New Zealand; to South America, in the Andes; to Japan; to the Caucasus; to Norway and to many other lofty corners of the world. But it is the story of Hima-

layan mountaineering which concerns us. 'After the Alps,' says F. S. Smythe, 'the story of Himalayan climbing is the most interesting and in many respects the most dramatic in the history of mountaineering.' The Himalayas are much more recent geologically than the Alps. They are on the average twice as high and very much steeper. Mount Everest is very nearly twice as high as Mont Blanc, the highest peak in Europe. Over fifteen hundred miles in length, the Himalayan system proper contains one peak over 29,000 feet, three peaks over 28,000 feet, six peaks over 27,000 feet, 18 peaks over 26,000 feet, 49 peaks over 25,000 feet, and 86 peaks over 24,000 feet, so that there are at least 86 peaks in the Himalayas higher than any other mountain in the world. All this vast region of mountains was not very long ago—fifty million years is nothing to geologists—at the bottom of the sea.

The first people to visit the Himalayas were, as in the case of the Alps, explorers, surveyors and scientists, such as Godwin Austen who first discovered the great peak of K-2 in the Karakoram, Sir Francis Younghusband, Lord Conway, General Bruce, Dr Kellas, Dr Longstaff and many others.

Himalayan mountaineering is a very different thing from climbing in the Alps. Apart from the much greater height and difficulty of the mountains there are the questions of altitude and weather.

Whereas at a low altitude a man may take half a dozen steps to one breath, at twenty to twenty-five thousand feet he may have to take half a dozen breaths to each step and rest after every few steps. Any Alpine peak may be climbed in two or three days, but it may take two or three weeks to reach even the base of a Himalayan giant, whilst an expedition to a peak like Everest requires as many months, and as F. S. Smythe writes, 'is akin to a rush for the Poles in its concentrated hardships, difficulties, dangers and discomforts'.

As long ago as 1907 Dr Longstaff had climbed the 23,406 feet peak of Trisul. For over twenty years this was the record, though many surveyors and explorers reached slightly greater heights on other mountains. Mount Everest only began to attract the serious attention of climbers after the 1914-18 war when Sir Francis Younghusband as President of the Royal Geographical Society formed a Mount Everest Committee. At that time no European had been within forty miles of the mountain and, after the permission of the Tibetan Government had been obtained, the first Everest expedition in 1921 set out, not so much to reach the summit as to carry out a reconnaissance. That great climber Mallory ascended the Rongbuk Glacier and later, from the eastern side, succeeded in reaching the famous North Col, 23,000 ft. high. This is the way to the summit which all other expeditions have followed. The second attempt was made in 1922

with General Bruce in charge. This time Norton and Mallory reached the height of 27,000 feet. In 1924 Norton and Somervell went a thousand feet higher than this. Perhaps on this occasion the mountain was climbed. Mallory and Irvine made an attempt to reach the summit, carrying oxygen. They were last seen high up the mountain, 'going strong for the top'. Whether they reached it or not, no one will ever know, for they never returned. In the next expedition, however, in 1933 Wyn Harris and Wager, during an attempt which failed like Norton's at 28,000 feet, found an ice axe which could only have belonged to Irvine or Mallory. In this expedition Smythe and Shipton also reached 28,000 feet, but though there have been two more attempts, no one has yet gone beyond this height. Assuredly, though, man's unconquerable spirit will one day succeed.

What of other peaks? Kangchenjunga—a mountain second only to Everest and presenting even greater climbing difficulties—has been attempted by three German expeditions. Of these the most important were the two Bavarian expeditions led by Dr Paul Bauer in 1929 and 1931. In each case these parties worked for weeks—facing terrible dangers and conquering incredible difficulties, dizzy ridges and icy pinnacles and terrible snow gullies sloping steeply down to sheer precipices. Whole days were spent driving tunnels through icy towers and boring shafts almost perpen-

dicularly through walls of ice and snow. All the time the mountain side was 'under fire' from boulders and avalanches. Two men were swept away down these pitiless slopes of ice, yet the attempt went on. Ice caves were made to sleep in, and the cold was intense. But on both occasions the weather and snow conditions triumphed. The party could proceed no higher than 25,000 feet.

Of Nanga Parbat I have already spoken. The Germans made two determined attempts to climb Nanga Parbat in 1934 and 1937. Gurais Valley guides and coolies still speak of these great expeditions, equipped with scientific equipment, wireless and everything that a man can conceive. It is said that 700 coolies were required to carry all the baggage. Everything was perfectly organized for success, but in disaster the whole organization broke down. Four Germans, including the leader, Merkl, and six porters, lost their lives in terrible storms after reaching a height of nearly 26,000 feet. The second expedition was even more disastrous. A camp was pitched in a dangerous spot and 15 Germans and porters were overwhelmed by ice avalanches in the night.

And what of success? In 1931 that great Yorkshire climber, F.S. Smythe, led a small expedition of six with no elaborate preparations and organization in a successful attack on Kamet (25,443 feet). The story of that conquest is told in Smythe's own magnificent book, *Kamet Conquered*. For real

adventure told in vivid words, read that book. Read of camps in beautiful valleys and on forbidding glaciers, of the tremendous determination that took the climbers up the most dangerous and difficult places and finally carried them to the highest peak yet trod by man. The most outstanding part of this book, however, is that it shows how the climbers enjoyed their climb, despite dangers and hardships, and tasted to the full the happiness of comradeship and joint endeavours. Kamet was not conquered by wearing labour or for national honour or by a highly organized expedition which amounted in size to a large scale business enterprise. It was climbed by six young men—a doctor, a school-master, a planter and two officers besides Smythe himself—out for a holiday. This was mountaineering at its best.

In 1936 Nanda Devi (25,600 feet) was climbed by a British-American expedition, and a Polish expedition climbed the lower but very difficult East Peak of Nanda Devi in 1939. Several other lesser peaks have been climbed, notably Chomol Hari, a beautiful 24,000 feet peak on the border of Tibet and Bhutan. This peak was not climbed by an expedition but by a young Englishman, F. Spencer-Chapman, with a single porter. As *The Times* leading article said, 'We shall not, it is to be feared, see any photograph of this intrepid but unorthodox young man proclaiming in advertisements the merits of the wireless set, the camp bed or the tinned deli-

cacies which facilitated his achievement. Mr Chapman, who speaks of "one of our precious matches", clearly believes in travelling light. Not for him those yak-loads of carefully-adjusted vitamins which periodically march on Everest; "We occasionally ate," he writes, "a little *tsamba* and snow mixed together." ' Despite his lack of equipment and companions and despite the difficulties he encountered, Chapman just kept on going till he got to the top.

In spite of this long history, Himalayan climbing has only just started. The Golden Age of Himalayan Mountaineering has not yet begun. Not one of the 18 peaks over 26,000 feet has yet been climbed. ~~Only two have been conquered~~ out of the 49 over 25,000 feet. There are innumerable peaks of 20,000 feet and over which require the highest degree of mountaineering skill and courage to climb. What are we in India and Pakistan going to do about this?

Amongst all the names I have mentioned, there is not one Indian name. The only Indians connected with these climbs have been the coolies and porters, some of whose names, like Lakpat, Cheedi, Angtarke, Passang, Lewa and the heroic Geyley are famous. There have been British expeditions, Italian expeditions, German expeditions, Polish expeditions, Bavarian expeditions, Swiss expeditions and American expeditions, but no Indian or Pakistani expedition.

The young men of these lands should be the first to climb their own mountains. But to do so the most rigorous training, not only of body but of mind, will be essential. It is only the sternest will power and determination to hang on and succeed, even when everything is against you and you feel more like dropping in your tracks, that will conquer high peaks. The very highest degree of self discipline, of courage and character and tenacity of purpose as well as bodily strength and skill are called for.

But even these qualities are no good without a great body of technical knowledge and experience. It was to obtain this, and to start a school of young Punjabi climbers, that ~~the Punjab Mountaineering Club~~ was formed in 1944. Amongst the aims of the Club are:

- (a) To encourage, organize and develop the sport, science and art of mountaineering and rock climbing by Indian and other climbers, and specially by the youth of the Punjab, in all hills or mountains, and particularly in the ranges in or adjacent to the Punjab.
- (b) To serve as a bond of union between all lovers of the mountains; to explore and collect information about routes, distances, heights, conditions, transport, provisions and rates, to establish shelter huts or hostels at suitable places; and to organize expeditions.
- (c) To provide a club house or rooms, library, maps, photographs, equipment and other conveniences for the use of the members or

The Punjab
Mountaineering
Club on the
Kolahot Glacier—
six separate
roped parties



S. Rollo Lahore

'Roping-down' a
rock-face
(See p. 55)



the club, and to furnish, equip and maintain the same, and permit them to be used by members and their friends.

(The term Mountaineering is taken to include Trekking, Camping, Shooting, Fishing and Skiing amongst mountains.)

The subscription is Rs 10/- per annum for adult members and Rs 5/- for students and scouts. The Club has now over a hundred members and successful expeditions have been taken to Kamri 16,500 feet, Dhaulidhar 15,000 feet, Hansbeshan 17,000 feet, and Kolahoi 17,799 feet, apart from other training climbs. In the near future peaks of 20,000 feet and 21,000 feet in Lahaul will be attempted, then ~~higher peaks, and on, it is hoped,~~ to the highest!

The first essential in mountaineering, as in any other sport, is equipment. The mountaineer's life may depend on the correctness and reliability of his equipment. The importance of strong and comfortable boots has already been stressed in the chapter on Trekking. The climber is a walker first, since he must get to his crag or mountain before he can climb it, and even when climbing he must rely more on his feet than on his hands. His boots then must meet all the requirements of the trekker and in addition they must be suitable for all kinds and conditions of rock, wet or dry; for snow, soft and wet, dry and powdery, crusted or solid; and for ice, whether in a glacier hundreds of feet thick or in a thin layer on rock. For specialized rock climbing some climbers

wear rubber-soled or rope-soled canvas shoes, and for snow climbing crampons or spiked iron claws attached to their boots. But rubber is treacherous on wet rock and it is annoying to have to change one's footgear every half hour according to the weather or the ground. For general climbing nailed boots are the best. Something has already been said about boots in the previous chapter. For climbing even more care must be taken to get them properly made and fitted. The upper part of the boot should be made of strong supple waterproof leather, designed without a toe cap, and the tongue must be stitched up to the top so that water cannot get in. The soles must be of tough leather about $\frac{5}{8}$ th inches thick, in one ~~continuous~~ piece carried under the heel and sewn, ~~not~~ nailed, to the uppers. They should be nailed at heel and toe with edge nails or 'clinkers' placed fairly close together. These have wings that turn over the edge of the sole. The points are driven right through the outside edge of the sole and are bent back to meet the wing. The sides of the sole and instep should have edge nails, or 'tricornis' placed about one inch apart. It is a mistake to use too many nails as then they skate over instead of biting into the ground or the rock. A few hob nails are sufficient for the centre part of the sole. Boots should be kept well oiled and pliable and when wet should not be dried in front of the fire or in the hot sun, but should be stuffed with old newspapers and dried slowly.

For any climbing which involves snow slopes which may be frozen an ice axe is necessary. This should have a stout ash handle about 39" long, oval in shape, 1.1/8" at the top, 1.1/16" at the bottom near the ferrule, which should be 2 1/2" long (5" on blade side and 7" on pick side) fastened to the handle by two side irons about 7" long with three copper rivets going right through. The width of the axe blade should be 2 1/2". The weight of the whole axe should be about 3 lb. Some axes have rings fixed to the handles to which slings can be attached, but these tend to weaken the handle. The mountaineer should not need a sling, for he must learn never to lose his grip on the axe. A webbing sling at the head may be useful for carrying purposes, but when the axe is in use the sling should be discarded.

For climbing at low altitudes in the Himalayas clothing should be light but tough. A drill battledress is excellent. Shorts give the knees no protection from thorns or sharp rocks. At higher altitudes clothing must be warm. The ordinary funnel trousers and jacket are no good. The warmest and toughest Kulu or Kashmir homespun woollen *patti* is necessary, made up into a battledress, without lining, reinforced at the knee and elbow and buttoning closely at the neck. A scarf and a sweater should be carried in case of need, also gloves (of the fingerless mitten kind, made of coarse natural wool) and spare socks. Often in climbing snow and ice slopes at medium altitudes, heat seems more of a

nuisance than cold. The jacket may be taken off and the sleeves tied round the ruc-sack or round the waist. At the top there is usually a cold wind blowing, and the climber would do well to don immediately not only his jacket but also his sweater, for a chill is easy to catch and may spoil a holiday for the whole party. When through accident or bad judgement a night has to be spent in the open, the scarf should be wrapped round the stomach—that is the most important place to keep warm. In case of such an involuntary bivouac, especially if on snow, sleep is a dangerous luxury not to be indulged in. Boots should be taken off, socks changed and fingers and toes kept warm by rubbing to prevent frost bite. The boots must also be kept warm by sitting on them, or they will freeze hard and prove impossible to get on next morning. At least one member of the party should have a torch and a pocket first aid set with him whilst all should carry clasp knife, matches, and a whistle, which carries further and lasts longer than the human voice.

The last and perhaps most important article of equipment is the rope. This should be of the finest manila, $\frac{1}{2}$ " in diameter, and from 60 feet to 125 feet long according to the size of the party and the nature of the climb. It must be examined before every climb for any sign of strain or bruising, and must, like an insurance policy, be frequently renewed. For convenience the middle point of the rope should be marked in red and 10 feet intervals

in blue. In addition to the rope each member of the party would do well to carry a measured length of line $\frac{1}{4}$ " in diameter—say 20 feet or 25 feet—folded and wrapped round the waist as a belt. It is never noticed there, but may come in very useful in all sorts of emergencies.

Before using the rope we must know how to tie it. Experts often climb two on a rope, but generally a rope of three or four is best, especially on glacier. Five is too many. There should be 25 feet or 30 feet between each man. The end men should tie on with bowlines, a loop that will not slip. If on glaciers, they should leave an end about 2' 6" long with a smaller bowline in it big enough to take the foot. This should be looped round the waist, and will be useful should the end man slip down an unsuspected crevasse, since by placing his foot in it he can take the weight off his chest. For the middle men, neither the overhand knot nor the middleman's knot is very satisfactory. The butterfly knot and man-harness hitch are best, since they do not jam and do not strain the rope. The latter is particularly quick and easy to tie and adjust.

The first thing for beginners to learn about the rope is that it is not used for climbing on. The rope is merely a safeguard. Although experts may sometimes lasso a pinnacle above and climb up the rope to cross an otherwise impossible pitch, or swing like a pendulum to a better one, in general no one's weight should come on the rope unless he slips or

unless the party is deliberately 'roping down'. 'The rope rightly used,' says Geoffrey Winthrop Young, 'is the means by which the skill, strength, and morale of a party are pooled, and by which its margin of safety is extended to include all members of the party equally.'

It is possible for a man to be a great mountaineer without being a great rock climber, and many great rock climbers have never been mountaineers at all. Nevertheless to quote Geoffrey Winthrop Young again, 'A man who knows rocks and their structure and can climb them with understanding is potentially a good mountaineer'. In climbing a great mountain, the good mountaineer chooses the easiest and safest route. Why then climb difficult rocks at all? On a great mountain even the easiest route contains places of great difficulty. Mountaineers must train themselves to overcome such difficulties, and increase their skill and powers of endurance on smaller but more difficult climbs. To start with, tree climbing or scrambling on boulders and in quarries is very useful. But wherever there is any chance of a fall, the beginner must be held by a rope from above. A broken neck is just as bad from a ten-foot as from a thousand-foot fall. Every hold should be tested, and the 'rule of three' must be followed—never move one extremity unless the other three are secure. If the climber has only two holds, and one gives way, there is little hope of saving a fall. All movements should be easy and rhythmic. The legs are much

less easily tired than the arms, so most of the work should be done by the feet. Except on the steepest slopes a good climber will only use his hands for balancing. He will choose holds well within reach, and so avoid muscular strain. Push and press rather than grip and pull holds should be used. The climber must keep his body well out from the rock, so that the pressure of his feet will be inwards. If he clings closely he is much more likely to slip. Everything depends on confidence—confidence born of experience and trained ability. A good climber is a careful climber. He will never tackle any climb which he knows is beyond his capability. The reckless climber endangers not only himself, but others.

In a roped party the best men will come first in the ascent and last in the descent. The next best climber should be second to back him up. A weak climber should come third or last in the ascent, but should not be first on the descent unless he is quite sure of the route.

Before starting, the route should be carefully planned. If a steep face is to be tackled, it must be divided into pitches corresponding to the length of rope between each climber. The leader will start on the first pitch, whilst his second pays out the rope to him, being careful that it never gets jerked and never catches on projections or knocks down loose stones. The leader must find a stance—a ledge, perhaps only a few inches wide, but enough to

support him without handholds. He will anchor himself to a rock pinnacle or knob with a couple of turns of the rope, tied back to his waist, and will then take the rope from below over one shoulder and under the other, thus providing an 'indirect belay' on his own body. He may, in addition to his own 'anchor', also belay the active rope directly to the same or another rock, providing an additional safeguard. An 'indirect belay' should always be used where possible, however, since the body acts as a spring and the rope is less likely to snap than if the jerk comes directly on rock. The second will now start the climb, and the leader will pull in the rope as he climbs, being careful not to pull too tightly so as to jerk the man below off his hold, but at the same time never to let the rope be slack. If the second man should slip his weight will come on the leader's shoulders. If he slips only a few inches it will be easy enough to hold him, but if the rope is slack and he falls five or six feet the jerk may pull the leader off his ledge and throw the weight of both on the anchor.

When the second man arrives safely at the ledge, there will probably not be room for the third, so the leader will go on another 20 or 25 feet pitch till he finds another safe stance, whilst the second man, having anchored himself by his inactive rope (the one from below now) pays out his leader's rope carefully. When the leader is safe, he will anchor himself, and the second man will bring up the third.

The second will then join the leader, and the third will bring up the fourth. If the climb is not too severe, the first and third and the second and fourth men may move together, saving precious time, whilst on some quite steep slopes where a hand is required only for balancing, the whole party can move together, each taking a coil or two of the rope in his left hand, and taking care that the rope to the man in front is neither too slack nor too tight by taking in or letting out a coil according to alterations in pace.

It will thus be seen that everyone is safeguarded except the leader. If he falls, he must fall twice the length of the rope between him and the second man. But if the second has payed out the rope properly, and gathers it in quickly as soon as his leader falls, the fall may not be serious. Also the leader can sometimes safeguard himself by threading his rope behind a pinnacle or a chock-stone, or through a crack, or in advanced climbing, by hammering a 'piton' or steel peg into a crack and clipping his rope to it. He will then only fall twice the distance between him and the last peg. The real answer however is that the *leader must not fall*. Most accidents occur when an inexperienced leader tackles something beyond his powers. For that there is no excuse. In descent the same is true. The leader, who now comes last, must not fall. Often in order to save time or in descending a rock face which has not previously been ascended, the party may unrope,

place the middle of the rope round a suitable rock, belay, and come down in turn on the double rope—the *abseil* or *rappel*. The rope is held by the right hand at face height, and comes through the crutch outside the left thigh, back over the chest and the right shoulder, and is held behind in the left hand. The feet are placed against the rock face, the body is held by the friction and weight of the rope, and the climber practically walks down the rock face, letting the rope slide through his hands at any pace he wishes. At the bottom the rope is pulled free by one end, and the process repeated—but this must not be tried unless a good landing place is known to exist within half the length of the rope, and great care must be taken to see that the rope does not get stuck. In difficult ice climbing where there is great danger, the party will move much as in rock climbing. Generally on glaciers and on easy snow slopes the party will move together. On glaciers the greatest danger is that of hidden crevasses. The experienced mountaineer can usually tell by the texture and appearance of the snow where these are, but mistakes are always possible, and an unwary climber may go through a 2 foot crust of snow into a crevasse 200 feet deep. If the rope is tight a middle man will not go far in, and can easily be pulled out by the rope on each side. The end man—probably the leader, but possibly the rear man—might fall further, but if the second man is alert and throws himself backwards immediately, the leader

will not fall far, but will be more difficult to pull out on one rope.

The greatest aid to snow and ice climbing is the ice-axe. The pick of this is used to chip out steps in ice slopes, and the blade to clean out the steps. On frozen snow a scrape with the blade alone may be sufficient. In this way we have climbed up a steep 3,000 feet slope of frozen snow in three hours. Steps on very hard snow and ice must be well made and big enough to take the front half of the boot. On steep slopes they must be cut in zigzags, and extra big steps made at the turns. On snow the axe handle can be driven in up to the head and the rope stretched round it as a belay. This is not possible on hard ice, unless a narrow crack is available, and ice 'pitons', sharp steel pegs, have to be used. In default of proper ones, we have found the iron pegs used for tethering horses useful. The rope can be threaded through the rings. On very steep slopes fixed ropes may have to be attached if baggage is to be brought up.

In climbing a great mountain the assault is planned very much like the assault of a rock face. Once a base camp is established, one party goes ahead and pitches an advance camp. If more trips than one are necessary, they will return and another party will go up next day, dump more provisions, and return. On the third day the first party may carry materials for a further advance camp up to camp 1 and spend the night there. Next day they

will push on and establish camp 2, returning the same day perhaps right down to the base camp. Meanwhile the second party has carried more provisions for camp 2 or perhaps for a camp 3, up to camp 1, will spend the night there, and then push on next day like the first party. Thus a chain of camps is established up the mountain, and though there is no long rope connecting them all, there is a psychological link between the camps, made stronger by the close support and co-operation of all the climbers working as a team. Only one or two of them may reach the top, but the triumph is shared by the whole party. In Himalayan mountaineering it is not individual brilliance but solid team-work which counts, and as in some Everest expeditions, the great leader, the man who welds the party into a team and directs its combined effort, may never reach the upper part of the mountain at all.

Those who would know more about such mountaineering, about high-altitude tents, windproof clothing, pressure stoves and the like, must read more detailed books. In the Punjab Mountaineering Club we believe, like Eric Shipton, that the small inexpensive expedition may stand more chance of conquering even the highest peaks than an elaborate and therefore unwieldy one. It is also true that climbers who have been trained together, and who are friends of long standing, are likely to make a better team than individual climbers gathered

together for one purpose only. In any case, for those of us who may never hope to take part in an Everest expedition, there are many peaks of seventeen to twenty thousand feet, which will give us all the joy that mountains can afford. For it is not the height of the mountain which matters but the spirit with which it is climbed. What a mountaineer does is of less importance than what he is, the beauty and the understanding which he carries in his mind and heart.

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Specially recommended

CHAPTER VII

YOUTH HOSTELS

There is no happiness for him who goeth not on pilgrimage ; living amongst the same society of men for a very long time maketh even the best man a sinner. God (Indra) is the friend of the wanderers. Therefore wander.

(Aitareya Brahmanan)

MEN are not all alike, and there are many to whom trekking and climbing would appeal but who dislike the idea of living in a tent, who think that to cook their own food after a hard day's tramp is too much or who are not prepared to carry camping equipment, however light, on their own shoulders. In India, if they cannot afford ponies to carry their baggage, and dak bungalows to stay in, they are forced to stay at home, in their own narrow neighbourhood, ignorant of the joys and adventures which might and should be theirs.

In 1909 a young German school teacher had the idea of establishing cheap and simple accommodation in the country for parties of school children on holiday journeys. The first hostel was started in 1910 at Altena, and soon similar youth hostels were established all over Germany, used not only by school children, but by other young people who had discovered the joys of roaming in forest and mountain. They called themselves Pathfinders or

'Wandering Birds' (*Wandervogel*) and worshipped freedom and the open air, bodily health and beauty, and hard plain living. Their's was a revolt against all the old conventions and formalities, against the rigid life of respectable society, against the restrictions and prejudices of their elders. This movement spread rapidly during the years of hardship after 1918, and by 1924 there were 2,000 hostels in existence. They had spread to other countries too—to Holland, Denmark and Switzerland. In 1930 the movement was started in England by the National Council of Social Service. The first hostels were opened in 1931, and by 1939 there were 297 hostels with 10,689 beds in England and Wales. Membership was 83,418, and the number of overnight visits was 537,986. There were a further 15,000 members and 35 hostels in Scotland. In 1944 membership had increased to over 130,000 in spite of the war, but many hostels were no longer available. Now, thanks to increasing interest and support from local and national authorities, and from charitable trusts, the provision of more hostels is being accelerated.

The buildings used for hostels vary from historic castles, ancient abbeys, medieval manors and mills mentioned in Domesday Book, to moorland farm-houses, mountain huts, and specially constructed modern buildings. But wherever the 'sign Y.H.A. is found, on palatial mansion or humble farm, there will be found the same separate dormitories for men

and women, double-tier bedsteads equipped with blankets, and facilities for cooking, and there will be found the same ready welcome, helpfulness and good fellowship of the road.

The use of the hostel and of blankets for one night costs a shilling, or 12 annas. The youth hosteller must carry his own sheet sleeping bag with him to save frequent laundry charges. In all hostels there are cooking facilities, and in many cheap meals are provided—a three course dinner for less than one rupee. There is a common room, usually furnished with books and magazines, indoor games, and perhaps a piano.

Household duties, such as sweeping and cleaning are done by the members, for the hostel staff never consists of more than the warden and his wife, and except in the largest hostels they are usually only part time. Often a farmer's wife will agree to look after the hostel in her spare time.

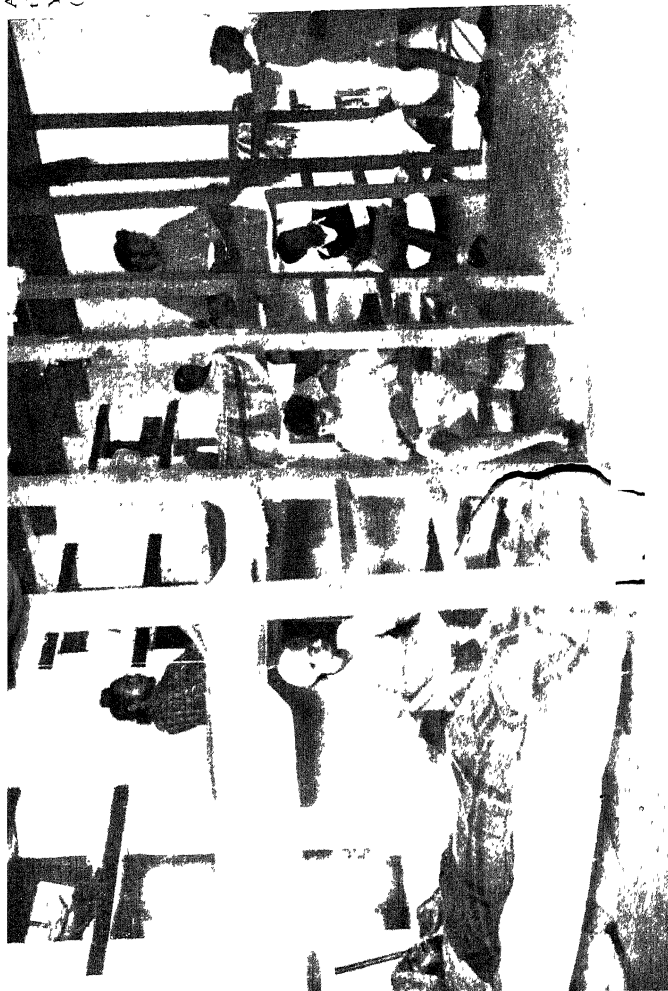
Over the whole of England youth hostels are scattered at a convenient cycling distance apart—never more than fifty miles. In the best walking and climbing country—in Wales, in the Peak District, on the Yorkshire Moors, and in the Lake District, they are placed close together—every nine or ten miles. Membership is open to all persons over nine years of age 'who travel by their own energy' That is, to walkers and cyclists. Motorists are *not* allowed! Since the hostels are intended primarily for touring members, no one may stay more than



A. Hamid Beg

Surveying the route

A dormitory in
the Tara Devi
Youth Hostel
(See P. 98)



three nights in succession at one hostel. But by moving from one hostel to another, members can visit all the most wonderful country in Great Britain.

And not only in Great Britain. In 1932 the International Youth Hostels Association was founded, with headquarters in Amsterdam. All the member associations guaranteed complete reciprocity in the use of hostels. A member of the English Youth Hostels Association was able to enjoy the use of over 4,000 hostels in France, Germany, Holland, Belgium, Switzerland and Scandinavia. In 1937 I spent six months travelling all over Europe staying at these youth hostels, at a total cost of less than £40 (about Rs 500). At one French youth hostel near the Italian border I met a Swedish house painter, a Scottish artist, a French railway worker, and an Indian student from Oxford on probation for the indian Civil Service! All kinds of people used the youth hostels—many who belonged to other clubs and associations and many who belonged to none. The membership fees—one shilling a year for juveniles (9 to 16), three shillings and sixpence for junior members (16 to 21), and seven shillings for senior members (21 and over) was well within the reach of everyone. This surely is an organization which no great country can be without. Here Youth Hostels Associations must be started in India and Pakistan, with provincial branches. With travel facilities improving rapidly, Indian

students will soon be using youth hostels all over Europe and America. Can these lands offer nothing in return to students from other countries who wish to satisfy their desire to visit the incomparable Himalayas?

The Punjab Mountaineering Club and the Punjab Boy Scouts Association are trying hard to establish youth hostels in the Punjab. One model hostel, with accommodation for 120 in double-tiered wooden bunks, common room, dining room, kitchen, swimming bath and washing facilities has already been built at Tara Devi, near Simla, at a height of 6,000 feet. This two-storied hostel, which has four large rooms and ten smaller ones, looks straight down a steep, thickly wooded hillside into a valley 2,000 feet below. Opposite it is the lovely hill of Tara Devi, 7,050 feet high, surmounted by its temple.

The intention is to collect money and build similar hostels in the Kulu Valley, over a hundred miles away to the North. Others might be built at such places as Dharmsala, Murree and in Kashmir. These would then be linked up by chains of smaller hostels. These might be school buildings, or converted cottages, big enough to house a small party of ten or twelve for the night on their way between the larger hostels. The one great necessity in order to save expensive transport is the provision of bedding and of cooking utensils. If surplus Army blankets could be purchased cheaply, 20 to 30

could be stored at each hostel. Someone in the village, a schoolmaster or *lambardar* would have to be asked to take charge of the hostel as an honorary warden, and be responsible for the issue and safe return of blankets. Between Simla and Kulu hostels could easily be established at Phagu, Mathiana, Narkanda, Kumharsen, Kotgarh, Rampur, Ani, Banjar, Bhuntar, Kulu itself, and Katrain. A complete circle of youth hostels could quickly be established in the Simla Hills, perhaps linking up with Mussoorie. Another circle could be established round Murree. At a cost of Rs 20,000 a hundred youth hostels could be furnished with essential equipment for a party of between ten and twenty. If sufficient volunteer wardens could be found, a sum of Rs 10,000 a year would suffice for maintenance and improvement. The rulers of hill States might help, and colleges might each build and furnish one hostel to add to the chain. If each province in India and Pakistan did this we should very soon have a thousand hostels. In the Punjab plains Young Farmers' Club buildings will be available for use as youth hostels, and soon it will be possible for a member from one end of the province to cycle all the way up to the other end staying at youth hostels on the way and then, leaving his bicycle, trek on foot through some of the loveliest parts of the Himalayas. We shall be able to welcome youth hostellers from America, France, England and other countries. In such meetings

and in such friendships lie the greatest hopes for international understanding and peace.

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- | | |
|-----------------|---|
| <i>Scotland</i> | Scottish Youth Hostels Association, 13, Rutland Square, Edinburgh. |
| <i>Ireland</i> | (1) Youth Hostels Association, Northern Ireland, 31-A, Wellington Place, Belfast. (2) Irish Youth Hostels Association, 32, Lower Abbey St., Dublin. |
| <i>Norway</i> | Landslaget for Norske, Ungdomsherberger, Torggaten 17, Oslo, Norway. |
| <i>Sweden</i> | S.T.F., Stureplan 6, Stockholm, Sweden. |
| <i>Denmark</i> | D.V.L., Herbergs Ringen, Vesterbrogade 35, Copenhagen V. |
| <i>Belgium</i> | (1) C.W.A.J., 73, rue Lefrancq Bruxelles. III Belgique. (2) V.J.H.C., Oudaan 32, Antwerpen, Belgie. |
| <i>Holland</i> | N.J.H.C., Tulpstraat 4-6, Amsterdam, C. Holland. |

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(2) U.F.A.J., 140 Bd. Haussmann, Paris 8.
- Czechoslovakia* Klubs. C. S. Turistu, Lazarska, Praha II.
- Greece* 15 Heppokrates St., Athens, Greece (University Club).
- Switzerland* Swiss Youth Hostels Association, 8 Seefeldstrasse, Zurich.
- Italy* Ass. Italiana Alberghi Per La Gioventu, Via Boncompagni, 15 Roma.
- Palestine* Palestine Youth Hostels Association, Rosh-Rehavia.
- America* American Youth Hostels Association, Northfield, Mass. U.S.A.
- Canada* Canadian Youth Hostels Association, 51 Younge St., Toronto, Canada.
- Australia* Australian Youth Hostels Association, c/o National Fitness Council, T. and G. Building, 53 Russell St., Melbourne, Australia.

CHAPTER VIII

YOUNG FARMERS' CLUBS

*To learn to understand the soil, the animals
and the plants.*

To grow food, and live a healthy, useful life.

*To encourage vigour of body and quickness of mind
through love of games and sports.*

*To develop self respect, humility and sense of humour
by realizing the part that each of us
has to play in the universe.*

(Ideals of a Young Farmer, as stated by the Duke of Norfolk, President of the Federation of Young Farmers' Clubs, England)

It is a far cry from the snowy peaks of the Himalayas to the great plains of the Punjab and the northern areas of India and Pakistan, yet the Indus which comes from the Kailash Range through Baltistan, Gilgit and Chilas, washing the northern edge of Nanga Parbat as it passes, waters the thirsty plains of Sind ; the Punjab's five rivers have their sources in the Pir Panjal, Spiti, and the sacred lake of Manasarowar in Tibet; and the holy Ganges and the Brahmaputra, born from the glaciers of the great peaks east of Tehri Garhwal, irrigate the vast plains of the United Provinces and Bengal.

In this vast land there are some seven hundred thousand villages. In these villages live 90% of India's 400 million inhabitants. Of these 400

millions, 72% depend for their livelihood on the land. It is not a very good livelihood, for the average annual income for the whole country is about Rs 80/- per head.

A chapter on Agricultural Economy would be out of place in this book, but nevertheless, in order to appreciate the problems of recreation for the youth of rural India and Pakistan, it is necessary to have some idea of the economic background. So far we have considered youth organizations chiefly from the viewpoint of the schoolboy, the college student, and the young man with some educational background. But what of the peasants who form so large a part of the population? Unless our scheme includes the villages, and carries facilities for recreation into the heart of the country, it will touch only a very tiny minority of the young people. At first glance, however, the prospect is most discouraging. Even in the Punjab, where villagers are perhaps more prosperous than elsewhere in the sub-continent and have a higher standard of living, there are only a few districts where they can afford very much in the way of recreation. Over most of the land villagers are not only poor, but educationally backward. If there is a school it is a primary school and children leave it before they are 12 and very soon forget what they have learnt. Though there are some indigenous village games, such as *kabbadi*, wrestling and weight lifting in the Punjab, there has never been any attempt at

organized recreation. Whereas in England the inter-village cricket match is a tradition, in these eastern countries the chief form of amusement has been inter-village quarrels and expensive litigation. There is no lack of leisure in an Indian village, and though the farmer has to work hard at seed time and harvest, for at least six months in the year he is comparatively idle. When healthy young men have time on their hands they get into mischief, and much of the rural crime in the Punjab at any rate has been due to the lack of alternative amusements to fighting and murder. There can be no doubt that if the energies of village youth were directed into proper recreational channels of inter-village sports and games, any sums expended in subsidizing these would be more than saved by the decreased cost of crime.

Whatever the ultimate solution of these countries' agricultural problems may be, whether it be consolidation or collective farming or cottage industries, it is certain that this problem of the use of leisure will be of great importance. For years the so-called-beneficent departments have tried hard to improve the conditions of village life. The usual method has been for some more or less eloquent speaker to go to a village and harangue adult members of the village on his particular subject—public health, use of improved seeds, co-operation, digging manure pits, or the use of ventilators. The practical results of this kind of 'Rural Uplift' have been on the

whole disappointingly evanescent. No one seems to have thought of collecting all the young people of a village together, teaching them a few games, and then using the energy and enthusiasm of youth to effect the necessary improvements in the village. Yet this is the only way which offers much hope of success. The older people are too conditioned by custom and convention. They are not receptive to new ideas. Our only hope lies in influencing the young and to influence the young the approach must be in the first place from the recreational point of view. If we attract their interest and enthusiasm through sports and games, we can later extend our activities along other lines. This has been the main principle behind the new Young Farmers' Club movement in the Punjab.

This movement took many of its ideas from the Young Farmers' Club movements in England and Scandinavia, and the 4-H Club Organization in America. In the years before the world war of 1939-45, and more rapidly during the war itself, the English countryside developed its own youth movement to meet its own needs—Young Farmers' Clubs. Linked together in Country and National Federations, these clubs form a really modern and democratic movement of youth, for youth, by youth. The movement was started in 1921 and has been aptly described as 'A young brotherhood of the land'. With the war, young farmers played their part in solving the vital problems of food pro-

duction. With the development of the Service of Youth, the National Federation of Young Farmers' Clubs received considerably increased financial assistance from Government, from both the Ministry of Agriculture and the Board of Education. There are now over 800 Young Farmers' Clubs in England and Wales with a membership of more than 40,000 of whom over one third are girls. Clubs have been formed in the heart of London and in other large towns as well as in the country, with the aim of bringing urban dwellers and country folk into closer contact.

In America the U.S. Department of Agriculture has taken an even more active part in spreading their 4-H Clubs in rural areas in co-operation with State Colleges of Agriculture and the County Agricultural Extension Organizations. The 4 Hs stand for Head, Heart, Hand and Health, and the 4-H Club pledge is as follows:—

I pledge

My Head to clearer thinking;
My Heart to greater loyalty;
My Hands to larger service; and
My Health to better living, for my club,
my community and my country.

(The meaning of the word 'community' everywhere except in India and Pakistan is village, neighbourhood, or other small geographical group.)

The Educational objectives of 4-H Club work are:—

1. To help rural boys and girls to develop desirable ideals and standards for farming, home-making, community life and citizenship, and sense of responsibility for their attainment.
2. To afford rural boys and girls technical instruction in farming and home-making, that they may acquire skill and understanding in these fields and a clearer vision of agriculture as a basic industry, and of home-making as a worthy occupation.
3. To provide rural boys and girls with an opportunity to 'learn by doing' through conducting certain farm and home enterprises and demonstrating to others what they have learned.
4. To teach rural boys and girls the value of research, and to develop in them a scientific attitude towards the problems of the farm and the home.
5. To train rural boys and girls in co-operative action to the end that they may increase their accomplishments, and, through associated efforts, better assist in solving rural problems.
6. To develop in rural boys and girls habits of healthful living, to provide them with information and direction in the intelligent use of leisure, and to arouse in them worthy ambition and a desire to continue to learn, in order that they may live fuller and richer lives.

7. To teach and to demonstrate to rural boys and girls methods designed to improve practices in agriculture and homemaking, to the end that farm incomes may be increased, standards of living improved, and the satisfactions of farming life enhanced.

In England a Young Farmers' Club is very much more than a group of young people indulging in some form of farming activity as a hobby. It is a youth community centre where the governing body is elected from amongst its members. They manage their own affairs but are guided and advised by an adult club leader and an advisory committee of experienced farmers. In addition to producing food and rearing stock, the activities of a Young Farmers' Club include lectures and discussions on all kinds of topics, debates, visits to farms, film shows, instruction in rural crafts such as sheep-shearing, hedging, ploughing, milking, thatching and stack building ; administration, agricultural engineering and farm book-keeping. Local history and geography and nature study also find their way into the club programme. In addition, there are social and recreational activities, sports, music, drama, dancing and social events, which are enjoyed by the whole village. Above all, a Young Farmers' Club seeks to foster a sense of responsibility and service to the community. Some clubs by growing new crops and undertaking plot and field experiments, have made available useful

information to local farmers. Annual rallies and competitions are also held. The Ministry of Agriculture considers the Young Farmers' Club movement to be an essential part of the improvement in agricultural production and in rural standards of living, and of the whole framework of agricultural education. The aims of the Young Farmers' Clubs have been stated as follows:—

1. To provide a country Youth Service which will bring together the young people of the countryside and imbue them with the ideal of serving the community to the best of their ability.
2. To stimulate amongst young people in town and country alike a far greater sense of the importance of country things, country life and the agricultural industry.
3. To encourage amongst the future generations of country men and country women the continuance of education where schooling leaves off, not only in the art and science of farming but in the art and science of living.

What the Duke of Norfolk has said about England, that 'Agriculture is the basis of our existence, and every boy and girl should know what the farmer and his men have to do' is surely even more true of India and Pakistan.

A similar movement was therefore started in the Punjab in April 1945. The Punjab Government made a grant of Rs 2,58,536 for the organization and maintenance of 400 Young Farmers' Clubs in

the province. It was intended to extend the movement gradually during the subsequent years. The grant was split up as follows:—

| | | | |
|--|-----|----|----------|
| Organizing Secretary with four Circuit Organizers, two Field Assistants, and office staff | ... | Rs | 20,436 |
| T.A., postage, office rent, literature, propaganda | ... | ,, | 18,100 |
| Cost of books and games material to clubs (recurring) | | ,, | 72,000 |
| Allowances to Club Leaders from Rs 5 to Rs 10 a month | ... | ,, | 36,000 |
| Initial grant to 400 clubs for furniture, sports material and books (non-recurring) | | ,, | 1,00,000 |
| Training camps | ... | ,, | 12,000 |

After a careful survey of the whole province, ten districts were selected for starting clubs, two from each division:—

| | |
|-----------|------------|
| Lahore | Hoshiarpur |
| Sialkot | Montgomery |
| Gujrat | Lyallpur |
| Shahpur | Ambala |
| Jullundur | Rohtak |

It was intended to start 40 clubs in each of these districts, the idea being that it was better to have a number of clubs fairly close together than clubs scattered so widely apart that they would not easily

be able to maintain contact with each other. However, the demand for clubs from one or two other districts was so great that eventually these 400 clubs were distributed as follows:—

| | | | |
|-----------------------|----------------------|-------|-----------|
| Ambala Division : | Ambala district | 16 | 49 |
| | Rohtak district | 20 | |
| | Karnal district | 13 | |
| | | <hr/> | |
| Lahore Division : | Lahore district | 29 | 109 |
| | Sialkot district | 18 | |
| | Gujranwala district | 8 | |
| | Sheikhupura district | 10 | |
| | Amritsar district | 12 | |
| | Gurdaspur district | 32 | |
| | | <hr/> | |
| Jullundur Division : | Jullundur district | 15 | 69 |
| | Hoshiarpur district | 27 | |
| | Ferozepur district | 22 | |
| | Kangra district | 5 | |
| | | <hr/> | |
| Multan Division : | Multan district | 11 | 113 |
| | Jhang district | 10 | |
| | Lyallpur district | 48 | |
| | Montgomery district | 44 | |
| | | <hr/> | |
| Rawalpindi Division : | Gujrat district | 28 | 60 |
| | Shahpur district | 32 | |
| | | <hr/> | |
| <i>Total</i> | | | <hr/> 400 |

All these had been affiliated by the 31st March 1946, and in addition 200 more clubs had been formed, to function on probation and wait for affiliation until the grants for 1946-7 became available.

The chief factors taken into account in selecting villages were:—

- (a) Previous record of the village: rural uplift; law and order; co-operation with the beneficent departments.
- (b) Reaction of the village population to the scheme.
- (c) Possibility of acquiring or getting built a club house and obtaining playing fields in or near the village.

No village was selected if it did not provide such a club house and adequate playing fields; also hoped for were plots of land for agricultural experiments by the young farmers. In some cases Government land has been made available for this purpose. In some more prosperous villages, quite large sums (as much as Rs 5,000) have been collected for building club houses. The village had also to provide a club leader, who might be a village school master, though an educated farmer or a demobilized soldier was preferred. It is, perhaps, debatable whether the small honorarium of Rs 5 to Rs 10 per month for this leader was a wise part of the scheme or not. Ideally such workers should be entirely voluntary, but in practice, since on the whole the villages are very poor, this honorarium was thought necessary in order to compensate for out of pocket expenses in running about on club business.

Because of the poverty of the villages, it was

necessary to subsidize the movement to the extent of providing furniture, books, and sports material for the club. Most of this was purchased centrally at cheap rates, and distributed to the clubs.

All club leaders have to attend training camps of ten days duration in which they learn how to organize their clubs and keep club accounts, the rules of various games, principles of youth work and leadership, the organization of recreation in the village, the arranging of competitions and exhibitions, and the work done by various départements—agriculture, public health, panchayats, forestry and co-operative. Up to the end of April 1946, twelve such camps had been held and 505 club leaders trained. After these leaders had spent some time actually running their clubs they were called to attend advanced training camps. 379 of them attended these advanced camps, in which training was given in cottage industries such as basket work, soap making, perfumery, sericulture, jam making, rural uplift, sanitation, drama and social activities. The total membership of Young Farmers' Clubs by the end of April 1946 was 18,512, an average membership of 46 members per club. The total amount subscribed by members including donations from helpers was Rs 30,297. The usual rate of membership subscription was Re 1/- per year. Almost all the clubs had acquired temporary club houses (50 had got club houses of their own), and all had got playing fields. Some clubs, such as Batrana

in Hoshiarpur District, had reclaimed their own fields from waste lands. On the whole the best clubs were in Hoshiarpur, Gurdaspur, Shahpur, Lyallpur and Rohtak Districts. Many of these were in correspondence with Young Farmers' Clubs in England.

Since then the movement has received a temporary set back, as the grant for expansion has been delayed. Nevertheless, there is no doubt that the movement will go from strength to strength. A scheme has been worked out for expansion during the next five years, at the rate of 500 clubs a year up to a total of 2,900 in 1952. This rate of expansion is perhaps a little too rapid and might be better spread over ten years rather than five years. The contribution to village life and village economy is so great, however, that the movement should receive every encouragement by the Government and it is hoped that other provinces will start similar movements very soon. We have produced a film *Nau Jawan Kashtkar*, the story of a demobilized soldier returning to his village, and finding the life there disappointing after his army life of organized games. Then he comes in contact with the Young Farmers' Club in another village and starts one in his own. Such a club can alter the whole aspect of village life and not only the young people but all people of the village can take an interest in it. In the past there had been sports clubs in some villages, but they had not been properly organized or linked together.

Several departments have organized village games from time to time, but here too the attempts were sporadic and there had been no continuity of programme. One of the difficulties faced by the Young Farmers' Club organizers was the lack of any codified rules for village games such as *kabaddi*. The rules vary not only from district to district but even from village to village. An attempt has been made to get a provincial code of rules for all games generally recognized, and clubs will be organized in local leagues playing regular matches. But though games play a very large part in the Young Farmers' Club programme, they are more a means than an end. Mere lectures are a waste of time, and though games are useful in themselves, they are still more useful if they lead to other things. If keeping a better home, raising better cattle, growing better crops, or using a better plough can be made into a club game or competition, the result is likely to be of real value.

Members of the Young Farmers' Clubs should be given a chance to set up a model farm and to help actively in the Grow More Food campaign. A properly furnished and equipped club can be a real village centre and many departments would find it useful for their work. Nothing could be more conducive to communal harmony than such clubs with mixed membership and sporting traditions. The scheme in its entirety envisages a network of club houses stretching all over the province and acting

not only as a headquarters for each club, but as youth hostels where visiting members from other clubs can stay. We hope that it will be possible for parties of our young farmers to visit clubs in England, America and the continent, and for parties of young farmers from other countries to visit us and stay in our clubs. For farmers everywhere belong to the same family and have the same interest, and in this way we can build up a real international brotherhood of the land.

So far the clubs in the Punjab have been organized by the headquarters staff, built up of men with outstanding qualifications both practical and theoretical. Soon we hope that the clubs will be organized into groups electing representatives to District Councils, Divisional Councils, and finally the Provincial Council of the Punjab Federation of Young Farmers' Clubs. Is it too much to hope that soon we shall have National Federations of Young Farmers' Clubs for India and Pakistan, keeping close contact with similar national federations all over the world, and joining with them in one international federation?

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CHAPTER IX

URBAN YOUTH CLUBS

*Fellowship is life, and the lack of fellowship is death ;
Fellowship is heaven and the lack of fellowship is hell ;
And the things that ye do upon this earth, it is for
fellowship's sake that ye do them ;
And the life that is in it shall live on for ever and
each one of you part of it.*

(William Morris)

THERE is one more class of young people with whom so far in this book we have not dealt in detail. They are the urban equivalent of the rural youth for whom the last chapter was written. There are many young people in towns who have left school at an early age and are not attached to any institution which can provide facilities for recreation. In most other countries, when towns were built some areas were left as parks or recreation grounds. Every large city must have these 'lungs' where inhabitants can seek exercise and a breath of fresher air than circulates in their narrow streets. In many countries this provision is by no means adequate, and there is a loud cry for more parks and more playing fields. In England there is even a national association for the provision of more playing fields. Nowhere, however, are these facilities for the urban population so inadequate as in India. Calcutta has its Maidan and Lahore its Minto Park,

but in these and other large cities there are still many secondary schools which have no playing fields of their own, and even colleges whose only means of recreation is to share the university grounds. Much less, therefore, is there any encouragement for the children or young people of a particular locality to band themselves together into a hockey team or a football team, for where would they play?

One of the greatest of the national voluntary youth organizations of Great Britain is the National Association of Boys' Clubs, with its sister organization the National Association of Girls' Clubs. The object of the former of these is the 'promotion of the physical, mental and spiritual fitness of the 14 to 18 years old working boy' and of the latter 'to further the spiritual, educational, physical and industrial welfare of girls throughout the United Kingdom'.

These two associations seek not only to provide opportunities to urban youth for games and sports, but also to provide a club room as a social centre where drama, handicrafts, music and other cultural subjects can be enjoyed in the fellowship of other young people. Such clubs create a community in which each boy or girl can practise the art of human relationship, and can take his or her share of management and responsibility. The pride of belonging to a good club and the examples by which a member is influenced therein, have a profound

effect on character. Young people love freedom and companionship. Here their play is directed to constructive channels, through which service to the community and the nation are the natural outcome of club life. The social life of such a club leads to toleration and respect for other people's ideas and convictions.

The value of this kind of club in the towns of India and Pakistan is obviously so great that it is a cause of astonishment that so few efforts have been made to start such a movement. The Y.M.C.A. provides the only real youth centres which exist, at any rate in the north. One or two attempts have been made in Lahore to start a league of youth and in fact several clubs are already in existence, though they tend to cater for the over eighteen, rather than the younger people whose need is perhaps even greater. Recently a small grant of Rs 20,000 has been made by the Government for furthering this kind of work but the necessity of this type of club, where young people of all castes and creeds can meet together in free association during their leisure time and join in sports and other recreational and educational activities, is so urgent and its value so incalculable that every provincial government and every municipal committee or city council should take immediate steps to start this movement on a large scale. There should be a club in every locality, perhaps every mohallá of a town. The cure for 'goondaism' and for the

street quarrels which sometimes lead to dangerous crimes is not in the Criminal Law and in police patrols, but in provision of alternative amusements of lasting value. There are very few young people who will not answer the appeal of such a club, but if no such facilities exist the baser instincts take command, and the result is mischief and perhaps crime. The expansion of the youth service, during the war, in England and in particular the work of youth clubs in towns led to a definite decrease in juvenile delinquency, despite the fact that the inevitable tendency during war-time is for juvenile crime to increase. A considerable number of mayors and chief constables of towns have commented on this and remarked that in their view, 'youth organizations and clubs are a real means of inculcating discipline and self respect for the rights of others, and should be encouraged'. In more than one city the police themselves have started a youth club and the one at Norwich is particularly famous. Such clubs, however, in addition to keeping young people out of mischief, should also educate them for citizenship. For a definite programme, efficient management and inspired leadership are required. Attraction, recreation, education and occupation are all parts of the functions of a youth club.

What principles then should be laid down for this Urban Youth Movement in India? In the first place there is little doubt that some external financial aid must be made available. Although as for

Young Farmers' Clubs members must pay a subscription, in few cases will this amount be sufficient even for the hire of a suitable building or room as club headquarters, much less for providing a playing field on the outskirts of the city. Although the Government might well be approached for part of this financial aid, there is little doubt that an appeal to the public by a small committee of enthusiasts would succeed in obtaining very considerable sums from the wealthier citizens. For making such an appeal a committee of influential helpers who are themselves able to set an example by the size of their contributions must be formed and the appeal made in a scientific, rather than in a haphazard way, with each committee member personally approaching a particular group of people. A target of a lakh of rupees for a city like Lahore would be nothing with the right people behind the appeal, and this would give sufficient funds for starting and maintaining between twenty and thirty properly equipped experimental clubs in various parts of the city and its environs. Elaborate buildings need not be sought at first, but equipment must be good and must include books and periodicals, indoor games such as badminton and table tennis, musical instruments and materials for dramatic performances and for handicrafts.

The greatest essential however is a leader for the club. For a large club to run properly a full time leader is necessary, and he must be a real leader,

not only the organizer and secretary, but also the inspirer of others. He would be responsible for the whole running of the club, for the attraction and enrolment of members, for arranging the club programme, for taking subscriptions and for handling the club accounts. If he is a good leader he will have many voluntary helpers, specialists in various games, in boxing, in drama or music to help him, and he will also delegate responsibility to the older club members, since the club must be a democratic and as far as possible self-governing body. He must have a real understanding of boys and must remember that he is not in the position of a teacher to his pupils but of an elder brother guiding and inspiring the younger members of his family. The ideal leader will be well educated, with wide experience, and with a real belief in the movement for which he is working. There are many adults, who if they once understood the need for these clubs and knew of the lasting benefits which they could render and the great happiness they would themselves derive from the work, would not hesitate to come forward as potential leaders. First, however, all leaders, whether they be schoolmasters, or ex-military officers, or men who have retired from some other profession, must receive adequate training in the difficult and varied work of running clubs on proper lines. The three requisites of leadership are courage, optimism and a sense of humour. The leader's idealism cannot be too high or his patience

too great. He must set an example to all those who accept him as leader, yet he must remember that his duty is not to teach them but to share every phase of club life with them.

If a corps of such leaders can be established, in charge of a chain of clubs working on common lines and having frequent inter-club meetings, matches and joint social amusements, and if all can share one really well built and elaborately equipped Youth Centre complete with swimming bath, gymnasium and ample playing fields, the whole life of a city might be changed just as the whole life of a village can be changed by the addition of one Young Farmers' Club. There is no reason why this dream should not become a reality in every big city of India and Pakistan. Here is a movement which should receive the support of all national leaders and which wealthy philanthropists should not hesitate to finance.

Once started, the Urban Youth Clubs can be linked up in many ways with other branches of the Youth Service. A series of visits can be arranged between Youth Clubs and Young Farmers' Clubs. Perhaps a particular Youth Club can be specially linked with a particular Young Farmers' Club, where the members of the Urban Club will always be welcome to visit the village and stay in the club house there and the members of the village club will always be welcome at the town club and can use it as a youth hostel. The Youth Club may run

a scout troop as one of its activities, or some of its members may organize cubbing in the locality as part of their social service. No programme of activities would be complete, unless it included rambling and camping. Perhaps the club could acquire its own permanent camp site somewhere near the town, where members could go for week-end camps.

A club which is running successfully can raise many of its own funds. It can organize appeals for public subscription. It can form a parents' committee which will not only help to guide the affairs of the club but also, perhaps, help in providing finance. It can run concerts or stage a drama charging small sums for admission. In the handicraft classes members can make articles for sale.

As the club grows it may start other branches. It may include a play centre for the very young children of the neighbourhood. These young children may later become wolf cubs. From 11 to 14 there may be a Junior Club with a Scout Troop. After the boys have passed through the Senior Club between the ages of 14 and 18 they may join the Old Boys' Club and later a Veterans' Club. So through the whole of their lives those people whose lives are passed in the confined quarters of a town will have some social centre to link them with others, to widen their outlook and to give them health and recreation. How much wealthier would the nation be as a result!

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Various pamphlets and handbooks issued by the National Association of Boys Clubs, 17 Bedford Square, W.C.1:

Principles and Aims of the Boys Club Movement

The Small Club—its Opportunities and Problems

Play Production in the Club

How to Found a Boys' Club

Boys' Clubs Accounts and Records

Buildings for Boys' Clubs

First steps in Club Leadership

Handicrafts for Boys' Clubs

Similar series of pamphlets and handbooks issued by the National Association of Girls' Clubs, Hamilton House, Bidborough St., London, W.C.1.

APPENDIX I

NOTE ON YOUTH ORGANIZATION FOR GIRLS

THE part of girls in youth organizations in the east is a difficult problem. Despite many advances in recent years these countries are still on the whole perhaps the most backward countries in the world in their attitude to women. In England and America girls take an equal share with boys in all phases of youth organization. Many movements such as Scouting, Boys Clubs, and Y.M.C.A. have their parallel organizations for girls—the Girl Guides, Girls Clubs, and the Y.W.C.A. Many, such as Young Farmers' Clubs and the Youth Hostels Association, are jointly open to both boys and girls, young men and young women. In India and Pakistan too, of course, there are Girl Guides Associations and Young Women's Christian Associations but whereas the number of scouts in the Punjab is one hundred thousand, the number of girl guides is less than ten thousand. Though we have been able to organize a great many treks and camps for men students in the Punjab, we have only been able to organize one or two comparatively small camps and treks for women students. The demand is there, and if facilities are provided there is no doubt that women students in the province will be as glad

to join in camping and trekking as in other sports. There is no real hope for these countries as great nations, or for youth organizations in them, until in all branches of youth work girls and women can play an equal part with boys and men. Progress may be rapid in urban districts, in colleges and in social clubs, but it will be many years before there can be any rapid development in the villages. Perhaps, however, it would be possible either to have a parallel organization in the villages for the girls or better still to set aside the Y.F.C. for them for one or two nights in a week.

Meanwhile in other branches of youth work girls and women students should be given every facility for camping and trekking and for physical recreation of every kind. At present 97 women out of 100 are unable to read and write and have no interest outside their own home and family. Their narrow outlook makes them hostile to any change. Our efforts in educating boys and young men and training them in youth organization will be in vain if the girls they marry are not similarly trained. It is the mother who is most important in passing on such lessons in turn to her children. Without the full co-operation of women in India and Pakistan, real progress in any sphere is impossible. In this awakening the youth movement can play a vitally important part.

APPENDIX II

LIST OF YOUTH ORGANIZATIONS IN GREAT BRITAIN

1. Organizations represented on the standing Conference of National Voluntary Organizations:

The Boys' Brigade.
Boy Scouts Association.
The Church Lads' Brigade.
Co-operative Youth Movement.
British Red Cross Society.
Girl Guides Association.
The Girls' Friendly Society.
The Girls' Guidry.
National Association of Boys' Clubs.
The National Association of Girls' Clubs and
Mixed Clubs.
Young Men's Christian Association.
The National Federation of Young Farmers'
Clubs.
St John Ambulance Brigade.
The Salvation Army.
The Welsh League of Youth.
Young Women's Christian Association.
Youth Leaders' Association.

2. Other Organizations:

The Sea Cadet Corps.
The Army Cadet Force.
The Air Training Corps.
The National Association of Training Corps for
Girls.

The British Council of Churches (Youth Department).

Toc H.

British Drama League.

British Federation of Young Co-operators.

Central Council for Health Education.

Central Council of Physical Recreation.

Children's Theatre.

Co-operative Holidays Association.

Council for Education in World Citizenship.

The Cyclist Touring Club.

English Folk Dance and Song Society.

Federation of University Women's Camps for School Girls.

Girls of the Realm Guild.

Holiday Fellowship.

International Friendship League.

International Tramping Tours, Ltd.

International Youth Council.

National Union of Students.

Outward-bound Sea School.

Pioneer Loan Training Fund.

Ramblers' Association.

Royal Life Saving Society.

Youth Camping Association.

Youth Hostels Association.

Youth Service Volunteers.

The Camping Club of Great Britain and Ireland.

The Rock and Fell Climbing Club.
and others.

APPENDIX III

CHART SHOWING SUGGESTED YOUTH SERVICE ORGANIZATION FOR INDIA

The Secretary would administer Central Govt. grants-in-aid to such All-India Organizations as the All-India Boy Scouts Association ; Youth Hostels Association of India ; Indian Council for Physical Recreation ; Indian Federation of Young Farmers' Clubs ; Camping Club of India etc. (only the first of these exists at the time of writing).

ALL-INDIA YOUTH COUNCIL

Full time Secretary, Three Assistant Secretaries (including one lady) and office establishment

PROVINCIAL YOUTH COUNCILS

Provincial Youth Organizer, two Assistant Organizers (including one lady) and office establishment

| Physical Education Committee | Scout & Guide Organization | Students' Organization | Young Farmers' Clubs | Boys and Girls Clubs in Towns | Youth Hostels Association | Divisional, District and Local Youth Committees, raising funds and giving aid locally |
|------------------------------|----------------------------|---|----------------------|-------------------------------|---------------------------|---|
| | | Trekking, Mountaineering, & Cycling Clubs | | | | |

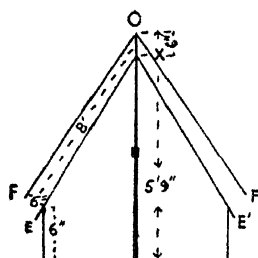
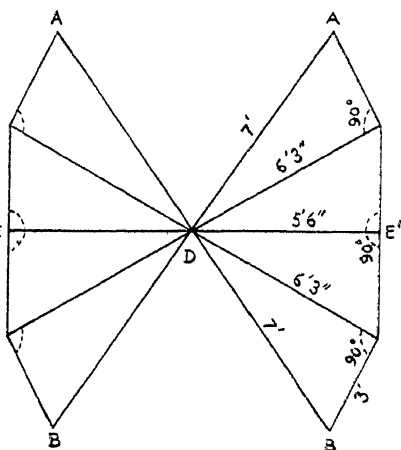
The various Organizations shown would be independent and self governing, and in no sense under the Control of the P.Y.O., who would merely advise them, co-ordinate their work, and satisfy himself that Government grants-in-aid administered through him were properly spent, though at first it might be necessary for him to start and actively supervise movements which did not already exist.

A 'WOODPECKER' HIKING TENT

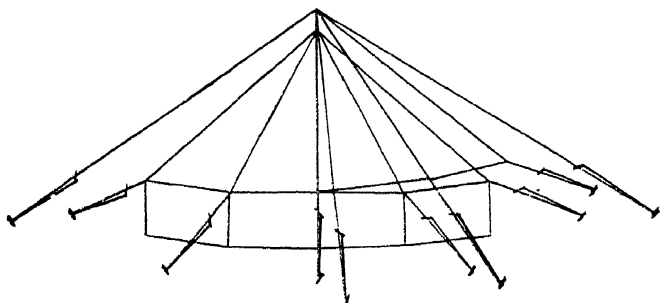
A and A, and B and B
are sewn together.

E is left unsewn and
acts as door.

D is a hole for the pole.
pole.



Cross-section down middle
of tent—E-D-E' (across)
F-F' is flysheet.



Total length of the pole is 6' 3", the fly extension being 6'

APPENDIX IV

HOW TO MAKE A 'WOODPECKER' HIKING TENT

FOR this light hiking tent sixteen yards of good quality closely woven *latha* or long cloth are necessary. I have been unable to get *latha* wider than thirty-six inches. This restricts your size to a tent big enough for two people. If wider *latha* were obtainable, you could have a bigger tent.

First, measure off two rectangles five feet six inches long and cut each diagonally into two long triangles. Take the long side of the triangle—the hypotenuse—and measure off two more rectangles each as long as that, i.e. six feet and two or three inches, (according to whether you cut straight or not!) These, in turn, have to be cut diagonally and then you are left with eight triangular pieces. Lay these out on the floor so that the points meet in the centre and the triangles stretch out starwise. It is something of a jigsaw puzzle now. You must put two of the smallest triangles back to back on one side and the two others on the other side, i.e. east and west. Then you must lay the short side of one of the bigger triangles along the hypotenuse of the smaller triangles. When the centre is lifted up, the two long hypotenuses will meet to the north and the other two long ones to the south—the illustration opposite will help. You then have a

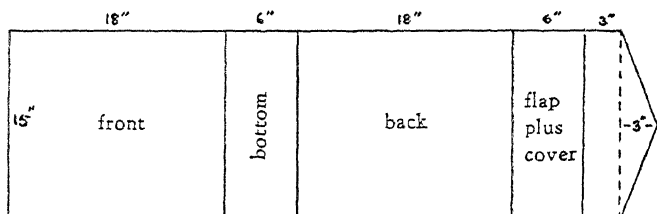
pyramid longer one way than the other. All seams must be sewn and taped over for strength except one which you will leave for a door—one of the shorter ones. Cut four more yards of cloth and divide it into two eighteen-inch strips. Sew these on to the lower end of your roof leaving six inches for overhanging eaves, and you have an eighteen-inch wall which gives you very much more room. Insert a curtain ring in the top where the narrow ends meet, sew and strengthen. Shape a pole with a shoulder so that the ring rests on the shoulder and six inches of the pole protrudes above to take the flysheet. Or you can make an angle joint from iron piping so that you can use the 'divided-pole' method—two poles slanting up the short seams and meeting at the top, which greatly adds to the strength of the tent and leaves the centre of it completely free. The flysheet is constructed on the same principle, with only four triangles, to cover the back of the tent which is naturally pitched against the wind. A canopy can be made at the front by adding two more triangles reversed, with their bases sewn together at the top to provide the canopy. Light wooden guy-runners can be made, and steel or aluminium pegs. The great thing to remember is that all seams and edges must be taped for strength. Small rings will be sewn on to the tapes at the bottom of each seam for the guy lines to run through. The door can be fastened by tapes, press-studs or a zip fastener. For lightweight hiking the flysheet alone can be used as a bivouac.

The rope is sewn into the back seam for extra strength and this is tied to a tree to dispense with a pole. This part complete—with good quality *latha*—weighs one seer. The main tent, complete with guy lines, wooden slides and rings, weighs one seer, twelve chhataks. The whole, therefore, weighs $5\frac{1}{2}$ lb. With light pole and pegs this will be $6\frac{1}{2}$ lb for a roomy, comfortable and absolutely waterproof tent for two. With lighter material it could be made even less. But the main point is that for hiking for one man, except in the severest weather, the flysheet part, weighing only 2 lb, would be quite sufficient. Make it—and Good Camping!

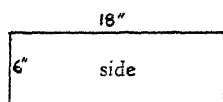
APPENDIX V

HOW TO MAKE A RUCSACK

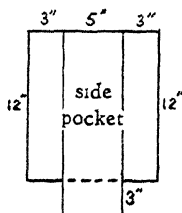
One piece



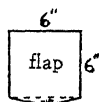
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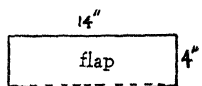
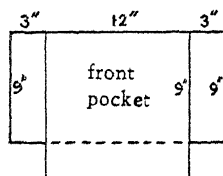
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Two pieces

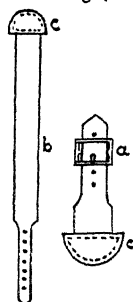
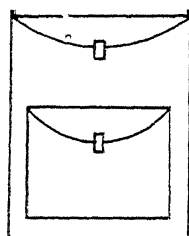


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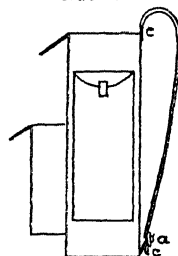


Two straps
2" wide webbing (*Nawar*)

Front view



Side view



APPENDIX VI

EDIBLE WILD PLANTS FOUND IN THE HIMALAYAS

Vegetables

| | | |
|--------------------------|-----|---|
| Dandelion ... | ... | <i>Taraxacum officinale</i> |
| Fennel ... | ... | <i>Foeniculum vulgare</i> |
| Hairy Cress | ... | <i>Cardamine hirsuta</i> |
| | | <i>Cardamine oxycarpa</i> |
| Wood Sorrel | ... | <i>Oxalis acetosella</i> |
| Red Sorrel ... | ... | <i>Hibiscus Sabdariffa</i> (calyx) |
| | | Pitwa |
| Sow Thistle ... | ... | <i>Sonchus oleraceus</i> |
| Stinging Nettle | ... | <i>Urtica dioica</i> |
| Watercress ... | ... | <i>Nasturtium officinale</i> |
| Bladder campion | ... | <i>Silene inflata</i> |
| Chickweed ... | ... | <i>Stellaria media</i> |
| Common Mallow | ... | <i>Malva sylvestris</i> |
| Dwarf Mallow | ... | <i>Malva rotundifolia</i> |
| Jew's Mallow | ... | <i>Corchorus olitorius</i> (jute plant) |
| Cress ... | .. | <i>Lepidium sativum</i> . Halim |
| <i>Pueraria tuberosa</i> | ... | (Tuberous roots) |
| <i>Flemingia vestita</i> | ... | roots |
| <i>Bauhinia Vahlï</i> | ... | Seeds roasted |
| Wild carrot ... | ... | <i>Chaerophyllum villosum</i> (root) |
| Yams ... | ... | <i>Dioscorea Sativa</i> (tuberous root) |

Fruits

| | | |
|---------------------|-----|---|
| Barberry ... | ... | <i>Berberis vulgaris</i> |
| Blackberry ... | ... | <i>Rubus paniculatus</i> |
| Siberian Crab-Apple | ... | <i>Pyrus baccata</i> |
| English Hawthorn | ... | <i>Crataegus Pyracantha</i> (Kashmir & Murree) |
| Wild Rose ... | ... | |
| Wild Strawberry | ... | <i>Fragaria vesca</i> |

| | |
|----------------------------------|---|
| <i>Flacourtia sapida</i> (Berry) | |
| <i>Grewia oppositifolia</i> ... | |
| <i>Zizyphus oxyphylla</i> ... | |
| <i>Sageretia theezans</i> ... | (fruit ; leaves used for tea) |
| Wild cherry ... | <i>Prunus Puddum</i> |
| Yellow raspberry ... | <i>Rubus biflorus</i> (fruit) |
| Rowan ... | <i>Pyrus Aucuparia</i> (jelly from fruit) |
| Black currant ... | <i>Ribes nigrum</i> |
| Red currant ... | <i>Ribes rubrum</i> |
| Strawberry tree ... | <i>Cornus capita</i> (fruit) |
| Wayfaring tree ... | <i>Viburnum cotinifolium</i> (fruit) |
| Wayfaring tree ... | <i>Carissa Carandas</i> (fruit). Kuronda |
| Wayfaring tree ... | <i>Phyllanthus parvifolius</i> . Aoula |
| Wayfaring tree ... | <i>Elaeagnus umbellata</i> (fruit) |
| Wild fig ... | <i>Ficus palmata</i> (fruit) |
| Tamarisk ... | <i>Myrica Nagi</i> (fruit). Kaiphal <i>Corylus Colurna</i> (nut) <i>Pinus Gerardiana</i> . Chilgoza |

Flavourings

| | |
|-----------------------------------|--|
| Herb Bennet ... | <i>Geum urbanum</i> |
| Juniper ... | <i>Juniperus communis</i> |
| Wild Marjoram ... | <i>Origanum vulgare</i> |
| Hedge Garlic ... | <i>Sisymbrium Alliaria</i> |
| Tansy ... | <i>Tanacetum nubigenum</i> <i>Tanacetum longifolium</i> |
| <i>Murraya Keonigii</i> ... | (leaves used to flavour curries) |
| <i>Polygonum polystachyum</i> ... | (leaves as potherb) |

